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The
Nalston ❖ Health ❖ Club.

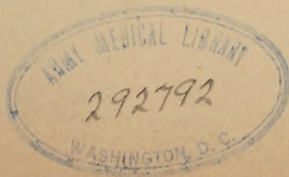
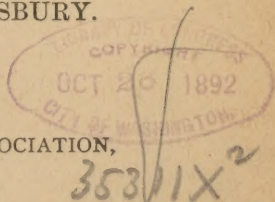
"NOR love nor honor, wealth nor power,
Can give the heart a cheerful hour
When health is lost. Be timely wise;
With health all taste of pleasure flies."

.....
.....
*An association of ladies and gentlemen, who belong to
two classes, and who believe that by a proper regard
for the natural principles of life and health,
the second class may join the first class,
and the first class may keep out of
the second class.*

.....
.....
FOUNDED BY THE
"Private Laboratory Club of
Truth Seeking Scientists."

.....
FOURTH EDITION, KNOWN AS THE
"PLATE EDITION,"
Edited by EDMONDE SHAFTESBURY.

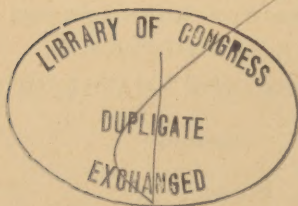
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Preface.

The value of a work like this cannot be estimated by its size or the number of its pages. Gems are never bulky. An important truth may be worth a million dollars, yet occupy but a line or two. A man whose life was despaired of, consulted physicians who could not save him; but a doctor, who knew the secret of his cure, found it necessary to attend him but a few minutes, and the man lived. The charge of one hundred dollars was gladly paid.

A lawyer walking down the streets of New York was accosted by a business man, who asked him a question. It was answered in ten words. The fee of \$50 was paid.

"That brief answer was worth fifty thousand dollars to me," said the business man.

"And it cost me three years of research and a lost case," said the lawyer.

The great truths which are presented in this book of Outside Membership are of themselves worth an untold fortune. Not a page can be found which is not worth dollars.

Yet it is not large. There are books many times its *size* which can be procured for twenty-five cents.

Persons who find fault with a great principle because it is not verbose, or with a truth because it is not wordy, will derive little or no benefit from the present work, as they will be out of sympathy with its doctrines.

But any person who is now in the possession of fair health, and desires to make that *perfect*, and to *retain* its perfection, will succeed in so doing by following the course prescribed in this volume.

Preface to the Fourth Edition.

It is now near the close of the year 1892. The mission of the Ralston Health Club cannot be mistaken. The third edition of the book of the Club has been exhausted and a fourth produced. In the present work we recognize the high mission of the Club, and bring the members, new and old, into closer relations with us in many particulars.

First, we take them into the confidences of our "Laboratory Club," and partially disclose the origin and purpose of a small company of truth-seeking scientists. No romance could be more fascinating than this weird history.

Second, we divide the club into "Ralstonites" and "Progressive Ralstonites:" the former being under no obligations to take an active interest in the welfare of the club and its philanthropic mission.

Third, we simplify the process of advancement and avoid giving offense to people who are either too busy to read thoroughly or fail to understand readily.

Fourth, we shall issue no more editions; but instead shall put the present book into plate pages, so that any number may be printed. This gives rise to the name PLATE EDITION. Under the present method it will be found that the Ralston Health Club is in perfect shape for practical usefulness. Improvements have been made from time to time, and were adopted from observations, experience and the suggestions forwarded to us by the thousands of members. To them let us say that their letters were received and were read with care, and their suggestions acted upon. To have answered so many thousands of letters

would have required a large force of stenographers and type-writers, and the whole time and attention of the one man who alone could have satisfied the requests of the members. We therefore trust that our kindest interest and constant watchfulness over the welfare of the great general work of the club will atone for the impossibility of personally answering the multitude of letters we receive.

Some day it may be advisable for the club to issue a paper of its own, devoted exclusively to the inquiries and experience of the members. In the meantime the United States Journal, a small quarterly, (twenty-five cents a year,) will assign two columns in each issue to the Ralston Health Club. All members may, for the general good of the club, enter into the discussion of such matters as will add to the light already received. From this small beginning a powerful journal will undoubtedly some day be developed.

We ask all thoughtful persons to approach the perusal of this book with a prayerful desire to be afforded all the light that can come from it ; to act slowly and deliberately before deciding to assume the grave obligations of a "Progressive Ralstonite;" and when once the "Progressive Pledge" has been signed, to abide by it at all hazards, at all times, and in all places, with a firmness of purpose and steadfastness of principle that mark a true character.

Washington, D. C., U. S. A., October, 1892.

THE FOUR
Cardinal Points of Health.



The Four Cardinal Points of Health in the Ralston System are as follows:—

1. Glame produces Life.
 2. Food produces Growth.
 3. Exercise produces Strength.
 4. Cheerfulness produces Longevity.
- All combined produce perfect Health.

Before undertaking to decide what is meant by Glame, Food, Exercise and Cheerfulness, you are respectfully invited to read the Chapters on the Four Cardinal Points of Health.

Your Club Number is

(Never change your Club Number.)

THE CLUB NUMBER IS YOUR COAT OF ARMS.

Name

(Write your own name here as soon as you receive this book.)

Date of Signing the "PROGRESSIVE PLEDGE,"

(Fill in the date when you sign the Pledge.)

EXPLANATION OF THE ABOVE.

Your club number cannot be changed under any circumstances. If you ever have occasion to write to us you should always mention your club number. If you have no club number you are not a member of the Ralston Health Club. It is also advisable to know the club number of each person whom you claim as your recruit. Keep a record of them in the back part of this book. In writing to us about other members of the club always mention their numbers. It is well to know the club numbers of as many other Ralstonites as possible. The club number is your coat of arms, and will be your passport the world over among all Ralstonites of the Fifth Degree. In case you are in a distant land, or state, and hold the Fifth Degree membership you will find some other Fifth Degree members who will aid you in case of necessity, or who will make your visit pleasant and instructive. This aid is not imperative and comes only from "Progressive Ralstonites" to the same.

It is not necessary to sign the Progressive Pledge unless you choose to become a Progressive Ralstonite; in which case you should sign. Such solemn steps are to be taken slowly and deliberately, for they mean much to you; and much more to mankind.

ANATOMY, that sacred genesis, which shows us the masterpiece of the Creator, and which teaches us how little and how great man is, ought to form the constant study of mankind. But we ought not to consider the organs of the body as the lifeless forms of a mechanical mass, but as the living, active instruments of the soul.—*Ling.*

IT should be understood that the efforts of the physician must be seconded by the patient, and that this concurrence must not be faint and faltering, but *determined* and *earnest*. If his energies, or what remains of them, can thus be enlisted in his own behalf, the victory is already half gained. The only hopeless invalid is he who has no resolution—in whose soul faith and courage have utterly died out.—*Taylor.*

I assert that, with the presence of GLAME in the human system, death is unnecessary. Of the truth of this claim, the best proofs are the prolongation of human life, and the preservation of health. It is right that people should doubt it until the proof is seen in them. Yet we are on the threshold of a new system of living. I am willing to wait for the result.—*Ralston.*

I believe that the laws of Nature, which are the angels of the Most High, and obey His mandates, are rolling on the time when “the child shall die a hundred years old,”* when sickness shall fade from the world and with it the sins of the soul. Then men shall stand up with no sickness in the body, and no taint of sin in the soul. My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspired tongues of prophets and of poets have never been able to describe. The gate of human opportunity is turning on its hinges, and the light is breaking through its chink; possibilities are opening, and human nature is pushing forward toward them.—*Emerson.*

* Isaiah lxx; 20.

CHAPTER ONE.

INQUIRIES.

These inquiries are for your good as well as for a broader purpose.

They apply to your health, your disposition, and your character.

If you are in ill-health your answers will be colored by its condition. If you are in good health a brighter reply will follow each inquiry.

Answer in ink each question separately as soon as you receive this book, giving the date. These answers must always remain as guides to your future progress, for they become land marks, showing you what you were at the time you joined the Ralston Health Club.

Date of answering the following questions.....189

1. Are you in absolutely perfect health?.....
2. Are you in apparently perfect health?.....
3. Are you in fair health only?.....

If you answer "yes" to any one of the first three questions you must consider yourself in Class One.

4. Are you in rather poor health generally?.....
5. Are you ill but not ill enough to call in the services of a physician?.....
6. Have you general ill-health which is ascribed to a torpid liver, indigestion or nervous trouble?.....
7. Have you any organic disease?.....
8. Are you irritable at times when alone?.....
9. Do you wish to have perfect health?.....
10. Do you believe that drugs and medicines, while sometimes giving temporary relief, do a permanent injury to the blood and organs?.....

11. Do you believe that a person by care and special attention to the four cardinal points of health may acquire absolutely perfect and permanent health, no matter how sick such a person may be?.....
12. Do you believe that a person, who has for years neglected health and wantonly abused its laws until the blood is poor, the organs weak and the general constitution broken down, may, by strict attention to the Four Cardinal Points of Health, recover the full vigor of life?.....

Your answers to these questions should be written carefully and preserved in this book. After some time has elapsed and you have risen to prominence as a Progressive Ralstonite it will be of value to you to look back upon this record and compare it with your views then. One of the signs of progress is seen in the growth of opinions.

“Know thyself”—now and hereafter.

Having attempted, by the questions of this chapter, to arouse in you a disposition to analyze your health and to think carefully of the sacred trust reposed in you we will admit you to the “Private Laboratory.”

CHAPTER TWO.

IN CONFIDENCE.

It is hard to believe that there are disinterested people in the world. That one or more persons should seek to investigate the great laws of life for the purpose only of benefiting humanity is too strange to be true. The condition of the human heart is such that it can accept no act of pure philanthropy as unalloyed. To lose faith in our fellow beings is sad.

The green-hued cynicism which stains the heart is the outgrowth of an experience composed of disappointments. Have you ever met one true, noble soul on earth? or has all your life been one continuous confirmation of the cynic's distrust of human honesty? There are so many pretenders abroad who seek to win our confidence under the guise of honest purpose that it is hard to know whom we shall believe.

Therefore when the Ralston Health Club declares that it is a charity and that the sole object of its existence is to aid in the creation of a new race of men and women, it must expect to meet either the quiet doubts of those who have been unfortunate in their dealings with others; or the open hostility of evil thinkers: for as the heart is, so the mind thinketh.

Time and experience alone can unfold the truth. You are now a Member of the Ralston Health Club, and from this time forth it is hoped that the relations thus inaugurated may grow brighter and pleasanter until you wear the insignia of a Ralstonite of the 100th Degree,—the highest real honor that can be conferred on any human being.

As all men are not bad, it must follow that some are worthy of belief. A world that had no good men in it would be wretched in its wickedness. The author remembers well an afternoon debate, some years ago, in which the assertion was made that if a genuine philanthropist came upon earth, reared in all the purity of an honest life, and undertook to do good and only good among his fellow beings, the first thing to be charged against him would be that "he had some motive in it all." This charge would dampen his ardor and destroy his usefulness.

"If you ever try to do good in the world," he said "conceal it."

The man who said this with some good-natured bitterness in his tones was past middle life. He had no profession and no business to engross his time. Unlimited wealth, all inherited, and a fondness for books that was unparalleled, furnished a combination of unusual power. Books, study, investigation, filled his days and nights. He was a man of unerring judgment, keen and of clearest possible perception, quick to absorb and long to remember. He had a library of thousands upon thousands of books, relating to biology, and life in all its myriad forms. While he could not claim the prodigious memory of Mr. Spofford, the Librarian of the United States Congress, yet he could go to anyone of his thousands of books and open it at any subject he wished to review.

Such a man, devoting his whole life to study for the sake of giving its results to mankind, would naturally have felt hurt when a man, (who happened to be the object of a certain act of pure philanthropy coming from this gentleman), said there must be some selfish object in view.

The charge was so mean that ever after, even to this day, that whole-souled, noble-hearted philanthropist has refused to permit his name, or even his presence, to be associated with the great work of his life, and this edict shall stand even to his death, when the world will know him and do

his memory due honor. He and his co-laborers are revolutionizing the thought and deeds of mankind in this, the nineteenth century.

The co-laborers may be passed over in fewer words. One is ready with the pen and a deep student of Nature's laws, a reader of thousands of books of science, an exact thinker; the other two are men of great wealth, long ago past middle life, of achieved public recognition, and students and thinkers of the profoundest depth. They were skilled in the laboratory. The highest European Colleges and Universities, of which they were graduates, had yielded them their richest stores of knowledge; and the experiments of the laboratory and the alchemists' midnight den had revealed many hidden secrets within the heart of Nature's operative life.

These four persons were Christian gentlemen. They were honest. Investigators of great truths often bend their energies to prove some pet theory, and thus see but one-half of a fact. These men had no theory. In private life they served their Maker and their fellow-beings without ostentation. Their honesty was never paraded, but in all their studies, their investigations, their experiments, they resolved to seek the truth and the whole truth. Their motto was: "*No theories, but honest facts.*" To this they were sworn. A friendship that has never been broken by one minute of disloyalty still exists. The years that have passed have been crowded with experiments and investigation concerning the human body, life and its mysteries. The results of deeper studies than Greek, Roman or modern philosopher ever gave to this or any other line of investigation, are soon to be given to the world; while the men who deserve the laurels of highest fame are bound by a compact never to be known until their triumphs have been achieved. The exclamation of Emerson is about to come to pass: "*A glory is coming to man such as the most inspired tongues of prophets and of poets have never been able to describe.*"

In a large, square room, surrounded by smaller apartments, was the laboratory. The equipments could not have been possible to persons without wealth. So valuable were some of the apparatus; and so important were the processes of many experiments, that no servant was ever admitted, for fear some accidental carelessness might do injury. These men took care of the room. The building and especially this section of it became mysterious to some who came near it during the day, but never entered the room of rooms.

Here every kind of light was analyzed. Here heat in its varying forms came to be known. Here electricity, magnetism and GLAME were studied. Here air and gases, water, oils, liquids; and all the substances of earth were resolved, and re-resolved a hundred times to their elements. Here molecules and atoms drew close attention. Here the human body, its blood and bone, nerve, tissue, muscle and brain, and all the operations of all the functions of myriad and mysterious life, were made to pass and re-pass before the searching eye of the investigators. No man and no body of men have ever reached truths so valuable and important to mankind as those which came to reward the efforts of these men. The truths so attained are not all in the present work on health, for that would be impossible; but they appear in the following works:—

1. The General Membership Book of the Ralston Health Club, known as Volume 1.
2. The Inside Membership Book, or Volume 2.
3. The Complete Membership Book, or Volume 3.
4. A series of works, consisting of several courses of study, constituting a so-called School of Philosophy, to which all Ralstonites may be admitted free upon taking the proper degrees leading thereto.

The truths which have been reached are now in the possession of mankind to a limited extent only; but they have been steadily undergoing preparation, and are now

ready for the accomplishment of their mission; a purpose probably inspired by the Creator of all wisdom.

The plan of the Ralston Health Club is one of charity, or semi-charity. It seeks no wealth on the one hand; and refuses to aid laziness on the other.

While it is pledged to devote all its surplus money to spreading the doctrine of perfect health, it will not confer its blessings freely upon those who place no value upon that which costs nothing.

Its plan is therefore to deal charitably and generously with the worthy, and let all others pay a fair price for the benefits conferred.

The Motto of the Ralston Health Club is

PERFECT HEALTH.

ITS PURPOSE: TO ESTABLISH A NEW RACE.

A Ralstonite is an ordinary member, seeking only to acquire perfect health, or to preserve it.

A "Progressive Ralstonite" is one who is willing to enter quietly and unostentatiously upon a life of philanthropy, seeking to do some little good in the world, and helping to spread the doctrine of Perfect Health among a few of his fellow beings, and thereby assisting in establishing a New Race. He need do but little, and yet that little may be one of a million feeble forces, by whose combined power the world is to be revolutionized. Will you be with us, or will you choose to remain a Ralstonite only? The world is our subject, and its re-creation our goal. God calls you to a higher and nobler sphere of usefulness than you have ever yet entered.

This book is called the "Health Club Book," or, in other words, the General Membership Book of the Ralston Health Club. It is intended for Class One, or those who are in

good health and wish to preserve it. It will be divided into two parts:

Part One: Theoretical; or the Science of Health.

Part Two: Practical; or the Enjoyment of Health.

The Theoretical Part will deal with the following topics:

An Explanation of the Methods of the Ralston Health Club; forming *Chapter Three*.

Creed of the Ralstonites; *Chapter Four*.

Possibilities of a Long Life; *Chapter Five*.

Why we Die; *Chapter Six*.

Why we Live; *Chapter Seven*.

The foregoing chapters complete Part One.

The Practical Part, or the Enjoyment of Health, is divided into four divisions, and are devoted to the Four Cardinal Points of Health, as follows.

Part Two: The Practical Enjoyment of Health.

1st. Division: First Cardinal Point of Health: GLAME.

2nd. Division: Second Cardinal Point of Health: Food.

3rd. Division: Third Cardinal Point of Health: Exercise.

4th. Division: Fourth Cardinal Point of Health: Cheerfulness.

THE FOUR CARDINAL POINTS OF HEALTH.

1st Division. GLAME.

Chapter Eight: A description of GLAME.

Chapter Nine: First Experiments with GLAME.

Chapter Ten: Habitual Development of GLAME.

2nd Division. FOOD.

Chapter Eleven: The Nature of Food.

Chapter Twelve: The Uses of Food.

Chapter Thirteen: Eating for Health.

3rd Division. EXERCISE.

Chapter Fourteen: Philosophy of Motion.

Chapter Fifteen: A Code of Practice.

Chapter Sixteen: Bathing for Health.

4th Division. CHEERFULNESS.

Chapter Seventeen: The Nature of Cheerfulness.

Chapter Eighteen: The Uses of Cheerfulness.

Chapter Nineteen: The Cultivation of Cheerfulness.

PART THREE.

Chapter Twenty: The Charity Work of the Ralston Health Club in the Cure of Special Diseases.

Chapter Twenty-one: How to take Degrees.

We have out-lined the whole plan of this book as far as it relates to General Members. The effectiveness of the plan has been well tested and will be found to be most satisfactory to those who read and re-read the book for the good there is in it. As General Membership is intended only for those who are in Class One, or in other words in good health, the usefulness of the book is limited to that class.

Persons in ill-health may obtain further aid by becoming Inside Members, or Complete Members, which may be accomplished in one of three ways:

1. Either by the payment of money; or
2. By the charitable aid of the club; or
3. By becoming a Progressive Ralstonite.

These are fully explained in Chapters 20 and 21.

CHAPTER THREE.

AN EXPLANATION OF THE METHODS OF THE RALSTON HEALTH CLUB.

As is now well known, this club is doing a grand work in every part of the country. There is scarcely a locality where its members are not found.

By reading its creed it will be seen that the object of the Club is three-fold :—

1. The attainment of perfect health.
2. The restoration of youth.
3. The postponement of death as long as possible.

These, we claim, may be accomplished by the observance of NATURAL LAWS, without medicine, and without cost. These Natural Laws are the *Four Cardinal Points of Health*.

Thousands of people die every year of diseases that should never have caused death. Hundreds of thousands are suffering from ills which are the result of ignorance, and which could not exist under the Ralston Treatment.

The vast sums of money paid for medicines are drawn from unthinking people for mere nostrums, which are positively injurious. The lining of the stomach is eaten into and partially destroyed by these drugs ; the blood impoverished, and the nerves prostrated. Men grow rich selling medicines which do no good. The vast trade in such cure-alls could not exist if the Ralston Regime were adopted ; and families would save, every year, many dollars, which are now idly thrown away.

The famous Dr. John C. Gunn, in his great treatise, (page 34,) says: " And I now give you my opinion, founded

on long observation and reflection, that if there was not a single physician, surgeon, apothecary, chemist, or druggist, on the face of the earth, there would be less sickness and less mortality than now takes places."

We do not agree that physicians should be or could be dispensed with; but they should be honest, and entertain an honest desire that their patients should recover health as speedily as possible. Honest physicians, knowing well that invalids cannot recover by medicines alone, will bring their patients into the Ralston Health Club. *It is an amazing fact that the majority of our members have been induced, and some ordered, to join this club by physicians.*

"If you really want good health here is the best way of getting it," they say.

These physicians, some might say, would lose their practice, if their patients got well. This is not the case. Sickness will never cease, for thoughtless people will always abound; and the physicians who send patients back to health instead of onward to the grave must be regarded as successful practitioners, and success wins. Therefore the physician who recommends membership in the Ralston Health Club and thereby aids his patient to get well and *remain* well will win a larger practice among the careless and thoughtless people, by reason of his success.

Every fact and doctrine of the Ralston Health Club is founded upon good plain common sense, sustained by science, and for this great reason good physicians take pleasure in recommending the Club.

Whether their claims are true or not is quite immaterial. This much we do know, every part of the body may be kept in health longer than it is.

This method is full of COMMON SENSE, because,—

1st. It admits that disease and death are caused by the waste, wear and tear and break-down of one or more parts of the body.

2d. It discovers the CAUSE.

3d. It CHECKS the cause EFFECTUALLY.

4th. It employs no medicines.

A very prominent physician says: "In addition to the special value of this method, Prof. Ralston's general plan of caring for the *health, rules for daily exercise, regime, use of foods, habits, etc.*, would alone render his book worth HUNDREDS OF DOLLARS, even if his Discovery were not given. No sensible person can fail to admire his simple style of stating great truths, and his honest zeal for the good of humanity."

We speak advisedly when we declare that the organs—the liver, heart, stomach and kidneys—*quickly regenerate themselves* when the irritating causes are removed; that THIS METHOD removes such causes, cleanses them and gives them new life. We are prepared to *prove* that any disease *may be completely cured without medicine or cost*. For this reason, knowing the importance of so great a discovery to the world, we seek to carry it to every man and woman in the land.

We propose that every member of the Ralston Health Club shall possess the following advantages over the rest of mankind:

1. A strong physique.
2. Perfect complexion.
3. A magnificent pair of lungs.
4. A perfect heart.
5. A healthy stomach.
6. A perfect liver.
7. A clear, bright skin on the entire body, free from humor or blemish.
8. Sound kidneys.

No person possesses all of these, however good the health may *seem*. Disease quietly undermines some organ, while we have no suspicion of its existence, until it suddenly bursts forth. A man quite recently said that "he never had a sick day in his life," yet in three months, died of

Bright's disease. How long had the disease been present in his system? "Over a year," said the doctor. He never knew it, and was boasting of perfect health while a fatal malady was feeding on his life.

The advantages of being a Ralstonite are many, as will be found stated in the chapters of this book, but chief among them is the fact that "once in you are in forever," and expenses cease. Each spell of sickness, each cure, does not run up an expensive doctor's bill.

Doctors' bills keep some families poor.

In a few years Ralstonites will be known by their ruddy complexions, their magnificent physique, their bright, clear eyes, their enjoyment of life and their affluent circumstances. The three H's will be their badge.

HEALTH. HAPPINESS. HOME.

They will possess and dwell in all three.

Our greatest pride is to make this universal. We cannot do it by advertising. YOU should possess love enough of the human race to work constantly, day after day, until you have sown good seed.

If you are religious, it should be your religion, for, when we solve the question of health and habits—Brain Regime and Body Regime—we have solved nine tenths of the wickedness of mankind.

Ill health is the cause of nearly all bad tempers, cross words and fallings from grace. The Health Club cures that.

Erratic nerves are the cause of morbid inclinations, broodings over crime and yieldings to temptation. Personal Magnetism cures them.

Insufficient brain health is the cause of misjudgment, failures of plans, weak-mindedness and consequent sins. Brain Regime cures that.

It is the universal opinion of the governments of Europe and America that crime is a disease. We know that sickly

people are not responsible for irritability and cross words.

Good health, then, should be your religion.

But you may not be religious. If you are a philanthropist your love of mankind should prompt you to place the opportunity of membership in the hands of every man and woman who will appreciate it.

From time immemorial it has been the fate of all great discoveries to commence quietly, without the flourish of trumpets, and by the force of their own value to rise to their proper level.

Anything that has to be constantly kept before the public by advertisements has not merit enough of its own to be worthy of public approval.

The merits of the Ralston doctrine are tested by the *unanimity* of satisfaction it creates among its members. We receive no complaints, but are constantly told of wonderful cures effected by the first and second books. The specific cures of the Second Book have never known a failure.

It is well to have them on hand in case of future emergency, although you may be well at the present time.

HOW SHALL WE INCREASE OUR MEMBERSHIP ?

Our Members must do the work. All who have faith in the good to be accomplished, all who believe that pure bodies will aid in the attainment of pure minds and souls,—all such will willingly sacrifice time and patience in obtaining recruits for the Health Club.

We do not advertise the Health Club, as by so doing we subject ourselves to the criticism of puffing ourselves, and at once sink to the level of medicine venders.

We depend upon members only for the spread of our club and its usefulness. As every member may receive practical benefit worth hundreds of dollars, we rely upon their zeal and earnestness in spreading the news of this movement.

1. We wish a Ralston Club in every County in the United States and Canada.

2. We wish you to help us, if you feel so disposed. You can aid us in the following ways:—

1st. Write to us for circulars to give to your friends, neighbors and acquaintances.

2nd. Send circulars to all your acquaintances out of town in the various States, and write them letters, urging upon them the necessity of joining clubs in their own localities.

3rd. Insist upon forming a "Ralston Club" where you live, and do not let the matter drop until you conquer. Persistent effort is one mark of greatness; and there are noble characters, uncrowned, in every town and village.

. *Resumé.*

1. General Members have no duties to perform.

2. Complete Members may organize Ralston Clubs; and for this purpose, if they desire, they will be furnished with a charter and constitution, free of expense.

NOTICE:—A small proportion only of the fees charged for books of the Health Club are actually taken by us. Fully nine-tenths of all chargeable money will not be received. The dollar fee for General Membership is used merely to pay the actual running expenses of the club and the cost of publications.

The Ralston Health Club is pledged to accept no profits from the sale of books. Its work is one of philanthropy.

Money is not needed so much as the life-lasting loyalty of its members, who will pledge themselves to do good in the world.

CHAPTER FOUR.

CREED OF THE RALSTONITES.

ARTICLE I.—We believe in the existence of a LIFE PRINCIPLE, called GLAME, which dwells in the universe, and which may be drawn into the human body by certain exercises and treatment.

ARTICLE II.—We believe that this LIFE PRINCIPLE is an impelling force, which may direct all the impulses of growth and development.

ARTICLE III.—We believe that, (as no scientist has hitherto made a special study of this LIFE PRINCIPLE,) the ignorance of the human race upon this, the most vital fact of existence, has much to do with the prevalence of disease, the untimely approach of old age, and death.

ARTICLE IV.—We believe that it is possible for man, (by special study, experiment and investigation,) to learn about the LIFE PRINCIPLE, or VITAL SPARK, called GLAME, and to draw it into the body, and increase the power of our vitality for the purpose of securing health, and prolonging life.

ARTICLE V.—We believe that as a weakened vitality yields quickly to disease and death, so a strengthened vitality may baffle these monsters for many years, and delay even the approach of age.

ARTICLE VI.—We believe that ill health is due to one or more of the following causes:—

1. Inheritance. 2. Carelessness. 3. Ignorance. That medicine is positively injurious, and unnecessary, except in a crisis, and even then is only the substitute of one ill for another; and that exercises and regime for the generation

of the LIFE PRINCIPLE called GLAME will give a diseased body a NEW BIRTH.

ARTICLE VII.—We believe that the adulteration of food is increasing every year at an alarming rate; and is the cause of diseases of the liver and kidneys; and that every man and woman in America should aid in an organized effort to drive these adulterations from the market.

ARTICLE VIII.—We believe that a knowledge of what is the best food for the stomach, and the obtaining of such food in a pure state; also the cultivation of habits consistent with the laws of health; and the practice of exercises for increasing the power of the LIFE PRINCIPLE, *must* and *will* result in absolutely *perfect health*, and the prolongation of human life far beyond its present duration.

ARTICLE IX.—We believe that there are ways of preventing, and ways of curing, by natural methods, without medicine and without cost, all the ills that “flesh is heir to,” from common headaches and colds, to the great incurable diseases, so called.

ARTICLE X.—We believe that, as every honest physician should be willing to encourage the rapid recovery of his patient by the aid of Nature as found in the Four Cardinal Points of Health, so should every patient in cases of necessity employ a physician of the Ralston Health Club, all other things being equal.

ARTICLE XI.—We believe heartily and unreservedly that the Four Cardinal Points of Health are founded on Nature's primeval, permanent and perfect laws of existence.

CHAPTER FIVE.

POSSIBILITIES OF A LONG LIFE.

No person in the possession of full vigor and enjoyment of life wishes to die.

Those who seek destruction are generally insane or morbidly discouraged. Some are "willing to go" if relief from the cares and sufferings of this existence may be obtained. But the possession of all the faculties of body and mind attended by an enjoyment of living can only inspire all human beings with a tenacious desire to prolong life to the utmost length.

The "allotted time" is three score years and ten; but this designated period fails utterly to represent either the limit of life, or its average duration. Seventy years! what possible connection has that period of time with the length of human life? More people die at the age of ten, or twenty, or thirty, or forty, or fifty, or sixty, than at the age of seventy. Neither is it the ordinary or average limit of a long life. Of all the persons who reach the age of sixty-five, six, seven, eight or nine, a majority pass seventy.

The Bible assertion of three score years and ten as man's limit of life is apocryphal. It has served the one purpose of discouraging the vast multitudes of humanity from trying to attain a remarkable age.

Old people think of their many years and expect soon to pass away. In most persons this one thought is constantly in mind and it hastens the breaking down of the faculties, and actually brings on premature old age, decrepitude and death. Here we have a good illustration of the power of

the Fourth Cardinal Point of Health, and of the effect of its non-observance.

Isaiah, chapter LXV, says: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old." This cannot refer to the future existence, for that is immortal; but must herald the dawn of a new era, in which men shall reach the ends that are possible in this life.

The most interesting experiment that a man could make would be to test the possibilities of a long life. The body, mind and nerves are subjected to constant abuse, and give way in time to disease. Long life and the preservation of health are easily accomplished if the *Four Cardinal Points of Health* (GLAME, Food, Exercise, and Cheerfulness) are given even ordinary attention. But what are the facts?

1. Until recently no scientific attempt has ever been made to draw GLAME into the system.

2. Fourth-fifths of the food taken into the stomach is injurious.

3. Exercise is either omitted, or forced, or taken by gynasium methods; all of which produce short lives.

4. Cheerfulness is never cultivated; and irritability increases with advancing years.

We declare that in the life of any man or woman who belongs to the first class of Ralstonites, (and all should be in this class sooner or later), an extreme age may be reached without the decrepitude that ordinarily attends it, if such person will give ordinary attention only to the *Four Cardinal Points of Health*.

Urdini, a Count of the last century, who, at the age of thirty-nine had ruined his health by dissipation, was told by his physicians that he must die in less than a year. He consulted all the men of learning of that age, but all agreed that his constitution was ruined, and had not sufficient vitality left to sustain life much longer. An old Alchemist, who had studied the circulation of the blood, discovered

that it fed on two unknown powers; one he described as the breath of life (corresponding probably to the recently discovered GLAUCINE), and the other he described as a good disposition, or "active cheerfulness." These two powers digested food and made blood; while exercise gave strength. Here we find the *Four Cardinal Points of Health* unconsciously discovered by a now unknown Alchemist of the last century, and adopted by the Count Urdini. He resolved to recuperate his lost health, to regenerate his blood, to re-build his body and,—to live! In three years he was a new man; he lived to a good old age, and died at 98.

"Henry Francisco, born in France, died near Whitehall, N. Y., in October, 1824, in his one hundred and thirty-fifth year."

Dr. Mussey, formerly a professor of anatomy and surgery at Dartmouth College, says that John Gilley, born in the County of Cork, Ireland, 1690, died at Augusta, Me., July, 1813, aged one hundred and twenty-three. "I saw him," says Dr. Mussey, "after sunset of a cold evening in December at the age of about one hundred and eighteen. At that time he took the whole care of the cattle at his barn, and cut all the wood for the fire in his house. He lived a bachelor till he was between seventy and eighty, when he was married to a girl of eighteen. They had eight children who had gone out into the world to seek their fortune, leaving the old folks to take care of the homestead."

"William Scoby, a native of Ireland, died in Londonderry, N. H., at the age of one hundred and ten years. When he was one hundred years of age he travelled on foot from Londonderry to Portsmouth, more than thirty-five miles, in one day."

"Peter Zarten, near Temesvat, in Hungary, died January 5, 1724, at the age of one hundred and eighty-five."

"Henry Jenkins of Yorkshire, England, lived to be eight score and nine, or one hundred and sixty-nine years of age."

"Thomas Parr, of Shropshire (England), died in 1636, aged one hundred and fifty-two years and nine months. He was twice married; the first time at eighty, the second time at one hundred and twenty years; he had offspring by each marriage."

"Nina Zahn, near Berlin, died at the age of one hundred and forty-one, having never tasted meat in her life, nor used beer."

"John Rovin and his wife, of Temesvar, Hungary, died 1741, he in his one hundred and seventy-second year, she in her one hundred and sixty-fourth, having lived together, man and wife, one hundred and forty-seven years." He was married at the age of twenty-five and his wife at the age of seventeen."

"The Hon. Mrs. Watkins of Glamorganshire, visited London at the age of one hundred and ten, the last year of her life, to witness one of the performances of Mrs. Siddons. She ascended the many flights of steps, which lead to the whispering dome of St. Paul's. The last forty years of her life, Mrs. W. is said to have lived exclusively on potatoes."

"Martin Gulesburg of London, England, was over one hundred and thirty, by actual proof, when he died. His relatives claimed that he was older by twenty years, but the only thoroughly reliable evidence obtainable went back no farther than the above age, when he was a small boy."

"J. E. Worcester, LL.D., gives a list of ninety-eight persons in New Hampshire, with the date of their deaths, which occurred within the period of ninety-three years, ending in 1824, all of whom were one hundred or more years old, besides six others, the dates of whose deaths were unknown, the eldest of whom was one hundred and twenty. Dr. Worcester gives a table, beginning in 1808 and ending in 1821, exhibiting a list of one hundred and thirty-two persons in the United States who had attained the age of one hundred and ten years or upwards; three at one hundred and thirty, three at one hundred and thirty-four;

one at one hundred and thirty-five; two at one hundred and thirty-six; one at one hundred and thirty-seven; one at one hundred and forty-two; one at one hundred and forty-three; one at one hundred and fifty years of age."

"There were in the United States, in 1850, two thousand, five hundred and fifty-five persons over one hundred years of age, which would make about one person in every nine thousand."

"In the beginning of the year 1858, there were in the New England States, four clergymen, all educated at Dartmouth College, each of whom was one hundred years old."

"Robert Metlin died in 1787 at the age of one hundred and fifteen. He lived for some time at Portsmouth, and followed the occupation of a baker. He was a great pedestrian. He usually bought his flour in Boston and travelled thither on foot. He performed the journey in a day, the distance being then about sixty-six miles, made his purchases, put his flour on board a coaster, and returned home the next day. He was eighty years of age the last time he performed this journey. At that time this was thought an extraordinary day's journey for a horse. The stage-coaches required the greater part of two days. Col. Atkinson with a strong horse and a very light sulky, once accomplished it in a day. He set out early in the morning, and before he reached Greenland overtook Metlin, and inquired where he was bound. Metlin answered, to Boston. Atkinson asked if he ever expected to reach there, and drove on. Atkinson stopped at Greenland, and Metlin passed him; they alternately passed each other at every stage on the road, and crossed Charlestown ferry in the same boat before sunset."

"According to Pliny, in the year 76 of the Christian Era, from a taxing of Vespasian it was estimated that between the Apennines and the Po, there were living one hundred and twenty-four persons one hundred years old or upwards; viz. fifty-four of one hundred years; fifty-seven of one hun-

dred and ten years; two of one hundred and twenty-five years; four of one hundred and thirty; four of one hundred and thirty-five years; and three of one hundred and forty. Beside these, Parma had five, whereof three fulfilled one hundred and twenty, and two, one hundred and thirty; Brussels had one of one hundred and twenty-five; Placentia one of one hundred and thirty-one; Faventia one woman of one hundred and thirty-two; a certain town then called Velleiacium, situated in the hills about Placentia, afforded ten, whereof six fulfilled one hundred and ten years of age, four, one hundred and twenty; lastly Rimino, one of one hundred and fifty years, whose name was Marcus Apponius."

"Captain Riley, in the Journal of his Shipwreck, mentions that he was told by Sidi Homet, of an Arab in the great African Desert who was nearly three hundred years old; and he adds 'I am fully of the opinion that a great many Arabs in this great expanse of desert actually live to the age of two hundred years or more.'"

"Malte Brun says, 'It was in Punjaub and other elevated districts that the ancients collected numerous examples of Indian longevity. The Cyni and the subjects of Prince Musicanus, often lived to the age of one hundred and thirty or two hundred years.'"

"Faria says an inhabitant of Diu lived to the age of three hundred years."

Eminent scientists and physicians claim that:

1. The skin may last for nine hundred years.
2. The bones may endure four thousand years.
3. The heart may endure three hundred years.
4. The liver four hundred years.
5. The stomach nearly three hundred years.
6. The kidneys two hundred years or more.
7. The lungs fifteen hundred years.

H. J. Webber in the *American Naturalist*, February, 1892, says: "Of certain organisms, however, we cannot predicate that death will occur. On the contrary, for the

Protozoa and probably Protophyta, it has been determined that there is no death. They are, according to Weismann, immortal, so far as normal death is concerned. Accidental death must be considered, and the ravages from higher animals to which the Protozoa and Protophyta are exposed are enormous. So methods are provided for the reproduction of the species."

The Bible records the extreme age of the earlier patriarchs to be from three hundred up to over nine hundred years. Is that a fraud? Disbelievers and believers have tried to account for the Bible statement on various foolish hypotheses. "A year meant less than 365 days." Why so? If those old Bible men did not live for hundreds of years, then the Hebrew language is wrong, the English translation is wrong, the inspiration was wrong, and it is wrong to leave the statements in the Bible.

They knew what GLAME was. They knew how to get it out of the air and sunshine. The earlier races of the world were guided more by instinct than we are to-day. History shows that. They possessed probably an instinctive knowledge of the value of GLAME, since lost. The word GLAME was in their language, but never has been reproduced in any language since then; the Greek word, *glama*, having only an accidental approach to the spelling, and being in no way related in meaning, or philologically.

A person might be laughed at to-day for saying the Bible is true, and for claiming that man can live now one-fifth as long as he could then. Yet there are some ladies and gentlemen who are not afraid of being laughed at. The Ralstonites are making an honest effort to find out if life may be prolonged indefinitely, and youth and freshness maintained by storing GLAME in the system, and by careful attention to the laws of health.

In the forth-coming work, entitled "*Our Existences*," a scientific explanation of ancient longevity will be given. That great work is the crowning triumph of the lives and

labors of the men whose experiments and discoveries were made in "the secret laboratory" described in chapter two of the present book. Progressive Ralstonites, who wish to go with us into the profoundest depths of the study of Nature and Life, may enter the "Shaftesbury School of Philosophy," and pass on, step by step, into the higher work, until the summit of human knowledge is reached in "*Our Existences*." A solemn pledge to adopt the principles, upon which alone longevity depends, should be made by all true, earnest, faithful Ralstonites. *May you be one of these.*

CHAPTER SIX.

WHY WE DIE.

The question is often asked why the human organism cannot live forever; why, when the body is built with such wonderful design and magnificent complications, containing as it does the seeds of immortality, and capable of so much happiness, it should ever perish. The flesh, bones, tissue, muscles and organs which are used in the processes of every day existence it would seem, ought to be capable of an indefinite existence.

The old saying that the moment we commence to live we all commence to die is far from being correct. While the body is adding to its size, or in other words, while growth is going on we are not only not dying but are more than living. There is at work a certain positive life-principle, which asserts for the body a strong existence; and this life-principle more than holds its own during the years of growth, after which it commences the struggle which endures for so many years in strong constitutions, and in which it is finally overcome by death. A careful knowledge of this life-principle is essential to us all, and a subsequent chapter will be devoted to the discussion of it.

When the struggle between this essence of existence and the hand of death commences there is only one question at stake, and that is merely one of time. It is a matter of absolute certainty that death will conquer in the end, yet if we could know just what the death of the body means we would be able to meet it, and, by marshalling our forces, win instead of losing the battle. It is true that during the period of growth, the life-principle may be suddenly arrested by disease and death ensue; but all death from any cause except the wearing out of the body is unnatural.

We will call death by another name. *Disintegration.*

Place any specimen from the vegetable world upon the ground and a certain process commences, whereby the particles which compose it are separated one by one from it, and absorbed into new life. This is the disintegration of that substance. Place a piece of meat anywhere, and a similar process will ensue. Very soon the entire piece becomes corrupt; not only does its corruption cause its own disintegration, but by contact with any other species of life, is very sure to commence a rapid dissolution of that also. This is the whole sum and substance of death, stated without technical terms, and freed from the language of the medical profession, but made clear to the ordinary reader.

Now we do not mean to say that this same process is delayed in the human body until growth ceases, but we do say that the life-principle is much stronger while growth is going on in the average person than after life has obtained a foothold upon the human body; it is powerful enough to defeat the results of dissolution. Even after growth has ceased the life-principle holds its own against the process of disintegration often for many years. When this process does commence it is sometimes very rapid, as in the cases of fever and other active diseases, and at other times it is exceeding slow, struggling for the half of a lifetime.

If we can prove that it is possible to prevent disintegration we can then satisfy the reader that it is possible to delay the approach of death.

The process of living is to a great extent merely mechanical, following the doctrine of supply, consumption and waste, but behind all these is the principle of life itself. We will not now discuss the question of what this life principle is, but will reserve it for another chapter. If we were to ask the question, how is life sustained, the answer would readily come, by supplying the stomach with food. But suppose the stomach is not able to digest that food, what then? Or supposing the stomach is able to dispose of the food, but that the lungs are completely out of repair, of what use would the food be to us? You may then say that food is supplied to the stomach for the purpose of making blood, and that the air is breathed into the lungs for the purpose of making oxygen, which is used for the purpose of purifying the blood. This is an old notion which is in conflict with the true theory of life itself. While the oxygen which the blood absorbs from the air undoubtedly purifies the blood, if we call changing its nature a purification, yet the main purpose of the union between the blood and the oxygen which first comes from the air, is to establish that vital process which governs the nervous system. It is in this very act that life itself originates.

The food that passes into the stomach ought to find a willing and anxious digestive organ,—in other words an appetite. Hunger is the true source of perfect digestion. A morbid appetite is the result of an unnatural or diseased condition of the stomach. We assert, and are prepared to prove to all of our classification members by a species of treatment which it is not proper to make too public in this work, and which it would be dangerous to give to all classes of people alike, that the loss of appetite and morbid hunger, may both be entirely overcome. Having taken the posi-

tion that the stomach can be made to do its full duty and thereby generate the proper supply of blood for the existence of the body, and being also ready to prove in another chapter that the proper amount of oxygen can be developed even in diseased lungs, we are ready for the examination of the next question.

After the food has left the stomach, we find two processes at work at the same time in the body: One active life by means of the circulation of the blood throughout the body, which is only the better portion of the food passing to every possible fibre in the entire system,—to bone, sinew, muscle, nerve, gland, tissue and organ,—life and existence; and at the same time that portion of the food for which the body has no further use passing onward for the purpose of seeking an escape through the proper channels. If it were possible for the refuse of the stomach to escape immediately upon the completion of the process of digestion, we assert and are still prepared to prove that this one fact alone, would add a hundred years to a person's life; but nature has uses even beyond the duodenum for this refuse matter, and yet the recompense is death.

Disintegration on a very active scale commences even in the stomach itself, in which case the unpleasant results are forced directly upon our taste as for instance, the fermentation of food before it leaves the stomach; but in the natural process disintegration ought not to commence until the food has passed from the stomach; a barrier being placed between this decay and our consciousness of it. It is true that with even the healthier portion of the food known as the blood, stagnation may occur; and this, combined with the corruption of the refuse matter, tends to invite disease and hasten the termination of life. Could we prevent disintegration of both portions of the food while in the body, a person could live till the end of time, barring the accidents of a mechanical nature.

For the purpose of rendering our theories easily understood we will treat the entire body as two divisions of the food which is taken into the stomach.

First Division.—All that healthy portion of the body which is full of the active life-principle.

Second Division.—All that portion of the body that is mere refuse or dead matter.

To keep the first division in repair requires the application of the life-principle, and here we use the Shaftesbury doctrine of vitality, as found in his wonderful book on Personal Magnetism, and from which we are permitted to take but little, owing to a copyright which exists upon that work.

By far the most difficult problem now before us is the proper disposal of the second division, or the refuse matter of the body. It is not only in the intestinal canal that this corrupt matter does incalculable damage, but around all organs; in the kidneys, especially, the liver, the heart, and on the entire surface of the skin do we find the process of death going on with great activity.

In order to dispose of this matter we lay down the two following requirements:—

First,—A thorough cleansing by proper methods of the entire surface of the body, and an equally thorough cleansing by a method peculiarly our own, of the entire inward organization of the body. This last method of cleansing can only be made known to classification members, for the reasons which they will clearly understand.

Second,—By the aid of the Life-principle in rebuilding new matter so thoroughly healthy that it forces itself into the place of the old.

There is no such thing as the wear and tear of the machinery of the human system. This has been assigned over and over again, as the reason for the wearing out of life. We die only as the piece of meat decays. The use of medicines, except in desperate crises, only adds to the corruption of the body.

With the liver coated with a polluted slime of decay, with the heart surrounded by a mass of corruption, with the kidneys in the midst of the rankest refuse of the body, how can we expect to prolong life to any farther period than the usual span of existence? The old notion that the allotted time of life is three score years and ten, and that the average duration of a generation is about thirty-three years, is false both in theory and fact, and has for its support merely the fact that the body is not able to resist disintegration any longer than these allotted periods. When we understand how to prevent this corruption that surrounds the outer body and fills the inner, there will be no fact left to support the claim of a limited duration of existence.

We do not believe in establishing theories and afterwards forcing the facts to conform to them; we have proceeded in our experiments during many years, upon the basis of first finding what are the facts and then applying the theories; and experience will demonstrate the truth of the great principles laid down in this chapter which we have endeavored to state with such simplicity that the crudest minds would easily understand all that we claim.

Thus we have shown why we die, and the next chapter will show why we live, or the life-principle which exists within us.

There are three causes of death.

- 1.—Accident.
- 2.—Natural wearing out.
- 3.—Disease.

ACCIDENT.

The chances of dying of accident are exceedingly slight. Ordinary care will prevent a majority of even those which do occur.

NATURAL WEARING OUT.

The second cause of death—the natural wearing out of the body—may be postponed many years by a recognition

of the processes of waste and decay. To teach this is one of the chief purposes of the present volume.

DISEASE.

To ward off disease is to save the body for the grand struggle of the Health Club, whose main purpose is to retard the second cause of death—the natural wearing out of the body. Disease comes so unexpectedly and from such slight beginnings that life often seems to hang by a fragile thread. Yet all diseases may be traced to two causes.

1.—Colds.

2.—Derangement or abuse of the stomach.

COLDS.

We walk through life attended by a cold ready to seize upon us. If we depart ever so little from a regular course of living we catch cold. If we are overheated, or underheated, if we exercise too much or too little, we catch cold. It is often impossible to avoid a cold, even with the most exacting watchfulness. Sometimes it seems that the more careful we are the more readily we get a cold.

COLDS CAUSE MORE DEATHS THAN ALL OTHER DISEASES COMBINED.

If a cold does not settle upon the lungs, it generally affects some important organ. It is by a succession of colds that the dreaded diseases of the kidneys are called into existence.

A cold will bring into active operation many a latent inherited disease, which might have lain dormant forever.

Neuralgia, rheumatism, catarrh, throat and lung diseases never could obtain a hold upon the system were it not for a cold.

Go through the entire catalogue of physical ills, and select those which are not caused or developed by a cold, and the list will be very small.

Diseases wear out the body.

Colds cause or develop diseases.

If we cannot prevent catching cold, we cannot fight disease.

The author asserts that it is unnecessary to ever catch cold. The observance of a proper regime will prove a safeguard, and consists of the following:—

1. Develop the entire lung capacity.
2. Fill the system with GLAME.
3. Guard the throat by proper breathing.
4. Keep the skin in proper condition.

1. HOW TO DEVELOP THE ENTIRE LUNG CAPACITY.

It is not a difficult matter to develop the lungs. True they may be wrongly developed or injured by incorrect practice; but if you obtain any reliable work on deep breathing, and put into daily practice the exercises therein prescribed, you will be a new being.

2. HOW TO FILL THE SYSTEM WITH GLAME.

This is discussed in Chapter Eight.

3. HOW TO GUARD THE THROAT BY PROPER BREATHING.

This is discussed in Special Diseases.

4. HOW TO KEEP THE SKIN IN PROPER CONDITION.

Here we come to the most important question in the management of the body. We lay down the following facts:

1. The unhealthy condition of the skin subjects a person to constant colds.

2. Colds cause more diseases and ill health than all other agencies combined.

3. Hot water bathing weakens the pores of the skin, destroys the vitality of the nerves, and exhausts the power of the body.

4. Cold water bathing may shock the system, if it has been weakened by many hot water baths.

5. The lack of bathing results in skin diseases, unhealthy lives and a bad breath.

6. Those who do not bathe frequently, and those who use hot water, are subject to frequent attacks of colds, and a consequent undermining of the constitution, although it may be going on quietly.

7. A person who uses the "RALSTON BATH" will not have a cold once in ten years. We guarantee this to be true.

Since the "Ralston Bath" was first made known to the public, it has attracted wide attention everywhere. Among its most ardent supporters are the eminent physicians of the land, more particularly in the great cities. And let us say right here that the author has received the warmest letters of appreciation of his system from physicians of sterling integrity, whose interests might seem to prompt others to discourage the spread of a method of cure that must eventually decrease their practice. But the great physicians of every locality, whether in city, town or village, are honest men. Self-interest will prompt all dishonest physicians to denounce the Ralston doctrines.

You are requested to give the Ralston Bath a test.

CHAPTER SEVEN.

THE LIFE PRINCIPLE, OR WHY WE LIVE.

The question is often asked what is life, referring to mere physical existence.

On a broad sense we can say that all creation teems with life. There is hardly a spot on this globe in a temperature suited to existence, where animal and vegetable life do not seem to spring up spontaneously. This life, as far as the earth is concerned, comes directly from the sun, which generates the spark of life, and transmits it to every species of existence. Behind this mysterious influence, is a still more mysterious cause which no person can even attempt

to explain. There lies latent in every particle of matter the influence of the sun's vitality; to bring this influence into play requires an exciting cause which stimulates its own growth. In the human body the exciting cause is found at that particular point where the new blood from the food of the stomach meets the oxygen in the air which is breathed into the lungs. At this meeting there takes place a chemical change, which, like the development of electricity in a chemical battery, excites into life that certain spark which holds the soul in the body.

It is necessary therefore, in order to develop the best degree and quality of Life-principle, to generate good blood from good food and to unite it with good oxygen from good air. The larger the quantity of good oxygen breathed into the lungs, the greater must be the vitality of the system, provided there is sufficient blood of the proper kind to unite with it. Volumes might be written by scientific men in technical parlance with profound theories and complicated discussion, but the entire mass of such literature would be verbosity unless it contained this simple principle; and if it did not contain this simple principle all the rest might be thrown away.

We find ourselves therefore coming down to this focus of truth: That the principle of life finds its creation at that point where the blood extracted from the food joins the oxygen breathed into the lungs; and that the degree and quality of this principle depend entirely upon the nature and quantity of blood so extracted and the air so breathed.

One of the most essential things in endeavoring to control our existence is to be able to observe the following rule:

First.—The food taken into the stomach should be proper for the generation of good blood.

Second.—It should be taken into a hungry stomach.

Third.—It should be acted upon by a healthy stomach.

Fourth.—It should be united to a sufficient quantity of oxygen to vitalize the whole of it.

Fifth.—The refuse matter should not be allowed to disintegrate in the body or permeate the entire system to any greater extent than is necessary.

Sixth.—The magnetic uses of the vital principle for the purpose of prolonging life should be carefully studied and constantly directed to this great purpose.

The markets of America are full of food, the greater part of which is unfit for the stomach. The desire of gain has tempted the ingenuity of Americans to add deleterious matters to every possible kind of food, where such may be done with but slight fear of discovery. One of the chief purposes in the formation of these clubs all over the country, is to create a public sentiment which shall be organized in such a way as to be placed beyond the power of political manipulations and which shall be turned into the much desired result of obtaining absolutely pure food. Then another thing of importance is a course of directions as to the proper kinds of food for the different temperaments and for the different stages of life as well as of disease; for it must be admitted that what is good for one temperament is not always good for another. It is for this reason that we propose a system of classifying our members so as to aid them to procure the best possible kinds of food.

Taking it for granted that we shall ultimately acquire unadulterated food, and the Local Ralston Clubs will see that such object is attained, the next step to be taken is to create a hungry stomach. This is a matter of absolute certainty regardless of what may be the condition of one's stomach, whether afflicted with dyspepsia, or broken down with paralysis. The treatment necessary for this can only be safely given to classification members; otherwise it might prove a failure.

Assuming now that the proper kinds of food have been taken into a hungry stomach and that this stomach has been restored to perfect health by the treatment referred to, we are sure to get an excellent quality of blood for the lungs; and the next step to be taken is to get a healthy pair of lungs and the ability to use them. No person can hope to have perfect health or to attain long life either with weak lungs or an insufficient respiration.

Thus far there is no reason why life should ever cease, for the generation of the vital spark may continue in this way to an indefinite period. But decay stares us in the face in the form of refuse matter which finds its way through the entire body from the deepest centers to the farthest extremes of the surface, and is constantly endeavoring to break down the body itself by its own process of Disintegration. The disposal of this matter is by far the most serious question that we have to deal with. To its aid we shall constantly direct the magnetic uses of the vital principle.

Life itself cannot be suppressed.

The matter of our own bodies will live in some form or other, either vegetable or animal, in spite of all the combined efforts of the world to prevent. If we allow ourselves to suffer it is due either to ignorance or the lack of courage to fight with this agency of death.

We now commence the active work of the club.

PART TWO.

This portion of the present book is devoted to practical health. It deals with the Four Cardinal Points of Health, and is arranged in four divisions.

1st. Division : First Cardinal Point of Health : GLAME.

CHAPTER EIGHT.

A DESCRIPTION OF GLAME.

If a student, possessed only of ordinary ability, were to think studiously of life he would stop at that impassable barrier, the origin of vitality. If a scientist, as profound and skillful as any can be, were to tell the world of this vitality, he would be able only to describe its results, not the power itself.

The first disposition of the human mind is to doubt what it cannot deal with. It is our intention therefore, on the threshold of this description, to show that GLAME is dealt with in daily life; or, our members will regard it as some visionary claim.

Turning back for a moment to Chapter Two, "IN CONFIDENCE," it will be seen that a course of works are now in progress, called "*The Shaftesbury School of Philosophy*," and containing the essential discoveries of the "secret laboratory" during many years of research. Much of the time was spent in experimenting with GLAME, and tracing its operations in fields of discovery far removed from the labors of any previous investigators; and success has rewarded

their efforts to reach the hitherto mysterious processes of life, as will be seen in the new work "*Our Existences.*"

To the students of that great philosophy the present chapter on GLAME will be unnecessary. To others it will be necessary to use familiar language in describing what is to-day the most profound fact in science.

The nearest word that can be found in the English language to represent GLAME is vitality. This does not properly describe it, for two reasons: 1st. GLAME is not the same as vitality in its operations; 2nd. It is the power which controls vitality.

There are four kinds of vitality.

1. Mechanical vitality.
2. Organic vitality.
3. Electric vitality.
4. AE vitality.

Mechanical vitality is seen in the power of steam, powder, fermentation, decay, death, and other operations by which change occurs. These changes follow rules as fixed as mathematics, and may all be directed controlled, or stopped by man. Yet this species of life is traceable to heat, but GLAME is neither generated nor active during the process. By death is here meant the activity which transfers the particles of the body to other conditions.

Organic vitality is seen in the growth of every species of vegetation, and consequently in animal life; for it is a well established fact that all matter which goes into the human body or any species of animal life must first be organized in some vegetable. *Organic vitality* is originated, directed and controlled by GLAME, and when this is gone the life becomes at once Mechanical vitality. To illustrate the distinction: milk, just taken from the cow is of the temperature of 98°, and is so charged with GLAME, that its effect upon the health of a person drinking it immediately, if relished, is very marked. Let the milk drop to 96° and the GLAME is lost forever. Restore it to 98° and the

GLAME is not only not forthcoming, but Mechanical vitality takes its place,—decay begins; or in other words when GLAME departs from any Organic vitality, decay at once commences. This proves the necessity of maintaining and adding to the GLAME of the human body, for as long as it is present death is impossible. But, you say, the milk is more healthful while it retains the natural warmth of the cow, because it has the life of the cow in it. Well, this is GLAME. Now you understand what GLAME is like, do you not? Yet no scientist has ever been able to measure, describe or analyze this subtle influence.

Another instance is seen in the death of any life. The life itself is GLAME; but is called *Organic vitality*; and its passing away is distinctly traceable in its effect upon other lives present. All physicians know that if a person is standing in a slaughter house near to cattle at the time the life is passing from the cattle, some of that life enters the person. This is GLAME. Consumptives are often ordered by their physicians to drink blood *warm* from the dying ox, or other animal.¹ This is to absorb GLAME. In a minute the subtle power is gone. All physicians and a large number of the reading people know what is meant by GLAME.

But, you ask, if milk and meat lose their GLAME in a few minutes, are they then not nutritious? Yes. The mechanical elements required by the body are taken into the blood, as a part of the mechanical structure of the body only, and GLAME must be united with them by other processes which we shall soon state. Vegetables just picked and cooked contain some of this influence, but of entirely different value, the nature of which cannot be described in this limited treatise.

¹ In "*Our Existences*" there will be found a more thorough analysis of the life which leaves the body, not only of animals, but of human beings. Many instances are given of the passing away of human life, and well attested facts are furnished, showing that other vitalities and even objects are affected by human death; and in four instances the pathway of the departing vitality has been traced.

Young people have much more GLAME than those past middle life ; but the constant presence of one with the other tends to equalize this vitality. Old people who sleep with children draw vitality from them, and the latter grow old faster, while the former assume less of old age. So well established is this fact that a theory of longevity was advanced a generation ago and endorsed by the ablest scientists, which declared that an old man could renew his youth by keeping about him continually a few robust children. The principle is still sound, and many present cases might be cited.

It will be seen that *Mechanical vitality* is never associated with growth, but is often the destroyer of growth. Man also uses these forces of destruction. *Organic vitality* is far beyond his power. With all his science and skill he cannot create or start into operation one fibre or cell of organic life, for he cannot control the GLAME that gives it its vitality. If a person were lying dead, electricity or magnetism might impart to the muscles and nerves certain contracting or convulsive movements which resemble life ; but would not give it. Apply GLAME to the same dead body and the heart beats, the lungs breathe, and man lives. Scientific experiments based upon the assumption that electricity will restore the dead to life have always failed, and will continue to do so because electricity is only an incident of life while GLAME is life itself. If we could draw from the elements of nature all the substances and fluids necessary to make the human body, if we could build the frame, encase the skeleton with skin, place the organs in proper position and fill the structure with arteries and veins as perfect as the Creative Genius of the world has done ; if, in fact, the skill of man could complete a human being ready to receive the spark of life, to breathe and move and take within itself an immortal soul, there is no device known, even to the wizard electrician, whereby the

soul could utilize the body as a living frame until the life principle, called GLAME, should start the fire within.

GLAME is not the soul, (unless the body is the soul,) but is the life that is co-extensive with the body. This principle is therefore present in all persons, but in a minimum degree. Being retained in the system as the result of strict necessity, the growing body draws it from the air, but after we have reached our growth it becomes gradually feebler year by year, owing to the fact that we do not know how to draw it from the universe into ourselves ; then our vitality ebbs and we are dead.

Accepting the antideluvian story of the Bible as true, it must be a fact that men were instinctively supplied with GLAME or else were given knowledge of its existence and the way of acquiring it, which would account for the extraordinary age to which they lived.

They knew what GLAME was. They knew how to get it out of the air and sunshine. The earlier races of the world were guided more by instinct than we are to-day. History shows that. They possessed probably an instinctive knowledge of the value of GLAME, since lost.

Electric vitality.

We have discussed *Mechanical* and *Organic vitalities* at length and come now to the third, which will close this chapter ; for *AE vitality* is too sacred and too vast a subject for the present work. The third, or *Electric vitality*, is more difficult to explain than the second ; and much of the clearness of the following description will depend upon the reader's aptitude of understanding.

An author had sent his manuscript, which represented the labor of years, to a dozen publishers with unvarying failure. One day he received word that the work had been accepted. With the joyful news burning in his heart he resolved to go to his home and family at night with the same serious face, and unchanged manners. He succeeded admirably, as *he* thought ; but his wife noticed a brightness

in the eye, and felt a warmth of joy as he entered the house. He felt, what people call, happy. It was electrical vitality. A vast amount of GLAME had entered the system, and the result was happiness. The laws of cause and effect are so difficult to make clear in all cases of electrical vitality that those who wish to pursue the study further must seek the larger works of *Shaftesbury* on Magnetism where all phenomena are fully explained.

A man at a theatre during a performance felt the power of the acting until it seemed to him like real life, and he applauded. Another man heard that his nation's flag had been fired upon, and a thrill of patriotism filled his heart. He was a transformed man. Napoleon, by a few words, swayed his soldiers to do deeds of daring almost without parallel. Orators sway audiences. Good news thrills us with joy. Success, triumph, pride, hope, trust, ambition, zeal, all are exhibitions of a life within, known as *Electrical vitality*, and attended by more GLAME than can be extracted in a day from warm milk, warm blood, or departing life.

Here is a lesson for us.

We ask all members of the Ralston Health Club to read all these chapters three times with great care, and then read what is said on GLAME in connection with what is said on the other three Cardinal Points of Health ; or in other words, read all the chapters on the *Four Cardinal Points of Health*, three times together, so as to compare them and become familiar with the close relationship between these elements of vitality.

CHAPTER NINE.

FIRST EXPERIENCES WITH GLAME.

The main work of the present volume is devoted to those members of the Health Club who are either in perfect health and desire to retain it, or are in fairly good health and desire to perfect it. This may be done by the observation of two things.

1st. Filling the system with GLAME.

2nd. Supporting this GLAME by proper regime.

The present chapter is devoted to first experiences only.

The claim of the author is substantially that for the last 4000 years man has never used the vital principle whose presence fills the entire universe. That such a principle exists we propose to prove to each one of our members by the exercises given in this chapter. It is possible for every person old enough to understand the directions of this chapter, to absorb GLAME into the system. This is not an idle boast, for the reason that the proof is offered to each and every one of you. It is not a magic claim, for if it were we could tell you many curious things about this word itself whose existence ceased from the languages of the earth many centuries before the Christian Era.

But these things do not appeal to men of sound sense. Wild theories and broad assertions do not win the judgment of conservative thinkers. We start therefore with the simple fact, admitted by all, that there is such a power as GLAME. The next step is to know its uses, and the means whereby it may be acquired, and place these opportunities within reach of all our members. The past year has been prolific in proofs of this Natural power; and this fact

coupled with our knowledge of thousands of cures in recent years, and the experiments made at the "SECRET LABORATORY" warrant the following statement:

So, to be conservative, to avoid shocking the good sense of careful minds, we make only the following claims, of the truth of which we are absolutely sure:—

1. *The accumulation of GLAME in the system will increase the vitalizing energy which supports life.*

2. *It is furnished by Nature.*

3. *It is not a stimulant to life, but Life itself, and consequently increases life instead of consuming it, as stimulants and medicines do.*

4. *It will guard the health against disease.*

5. *It will overcome diseases, especially chronic and organic troubles.*

6. *It will prolong life as long as it is kept in the system.*

7. *By simple efforts it may be kept in the system for many years beyond the ordinary duration of life.*

GLAME is accumulated in the following ways:—

1st. In the physical body, organs and muscles, by the exercises and regime of the *Ralston Health Club*.

2d. In the brain by the exercises of the book called *Ralston Brain Regime*.

3d. In the nerves by the exercises of the book called *Shaftesbury's Personal Magnetism*.

"A sound mind in a sound body." These are acquired in the study of the first two books, *Health Club* and *Brain Regime*, the former providing a perfect body, the latter a perfect brain.

HOW SHALL WE KNOW WHEN **Glame** ENTERS THE SYSTEM?

This is the all-important question. It does not knock loudly to announce its approach, and it makes no demonstration when it has come. It enters so gradually and its increase is of so fine a nature, that only by the utmost

attention to the inward feeling can we at first detect its presence.

However, there is a class of people, generally those who have passed thirty years of life, where the vitality of the early GLAME has ebbed so far that the acquisition of a new supply is more distinctly felt by contrast with the loss, who will recognize the approach of GLAME at the very beginning of our exercises.

There is another class of persons of fine nervous organism and quick brain perception who will recognize this GLAME even more readily than the class just referred to. To them its presence will impart a buoyancy of spirit, a kind of ecstasy of feeling that will be very marked.

We request each and every person belonging to the classes just named who do recognize this feeling, to write to us at once. To them life presents the possibilities of a brilliant future, no matter what their present state of health may be.

Others of our members will not perceive the presence of GLAME so readily, but will surely detect its entrance into the body by unmistakable feelings, although slighter in their nature. A very delicate and fine sensation will be experienced, accompanied by a little stronger beating of the heart. As GLAME becomes more abundant the pulse will become firmer, the skin will take on a more healthy hue, the eye will grow brighter, the step become more elastic and day by day life will grow more joyous.

GLAME increases of itself after we have laid in a positive supply.

The author has for many years devoted himself to experiments with this great principle and thought to use it before this; but desiring certain results before he gave it to the world he refrained from doing so. He has now perfected his system and will give to the members of the Health Club in the present volume as much of the work as is applicable to them; devoting the next volume to the members of the second class (those who are not in good

health) and therein apply GLAME to the cure of specific diseases or general ill health.

Members should become Progressive Ralstonites or should join the Local Health clubs. These will, in connection with the author, go on with these experiments, aiding each other by mutual suggestions and help, until this great energy of the universe is reduced to a science as perfect as can be made.

PRELIMINARY EXERCISES FOR ACQUIRING GLAME.

1st. Principle.—GLAME is everywhere present. It exists in the sun, in the stars, in the earth and in all space.

2nd. Principle.—GLAME is attracted by energy and is lost by lassitude.

3rd. Principle.—Oxygen, being the most energetic of the elements affecting human life, draws GLAME to itself.

4th. Principle.—GLAME enters the body with the oxygen that we breathe, and passes out of the body with every exhalation.

5th. Principle.—To separate GLAME from oxygen while in the lungs requires a drawing power of a greater energy than oxygen itself; which, in a corrupt or new chemical compound, leaves the body with each exhalation.

6th. Principle.—The energy of the body is in the nerves, which form the source of all physical power.

7th. Principle.—Nerve energy is made manifest by an exercise known as the tensing exercise.

8th. Principle.—Performance of the tensing exercise while oxygen is retained in the lungs will draw GLAME from it in quantities, depending upon the amount of air in the lungs.

9th. Principle.—Air in motion, upon which the sun is shining or has recently shone, imparts the largest possible quantity of GLAME to oxygen; therefore performing the tensing exercises while breathing such air, quickly draws it into the system.

The experiments are now at hand. The members of this Health Club if they are blessed with large chest development probably do not have more than one-tenth of the lung capacity developed. The other nine-tenths remain dormant. It is a shame that people neglect a thing which means so much to the human race: the development of the lungs. No matter what may be the size of the chest, it does not follow that the lungs are correspondingly developed, for muscular size without and the presence of the fatty tissue within may often pass for developed lungs; especially in athletes, who, instead of living to a good old age, as a rule die young, and often of consumption. Fully developed lungs require the opening of the minute air cells within the chest frame and especially the lower portion of it. Therefore, if you want to draw into the system large quantities of GLAME, it is necessary to develop the lungs more and more each day and week and month you live. Even in persons of very weak lung capacity the following exercises are sure to develop this new principle.

FIRST EXERCISE.

Sit or stand perfectly still in any place where the air is in motion, or has recently been in motion, however lightly, and upon which the sun has shone. It is not necessary to sit in the sun. Fill the lungs to their utmost capacity and hold the breath long enough to count three and no more. The time should be about three seconds. Let the breath escape very slowly. Repeat by drawing in the fullest possible breath and hold four seconds and no more. Let the breath out very slowly. Repeat by drawing in the breath very gradually and hold for five seconds. Always inhale through the nose if possible.

SECOND EXERCISE.

Empty the lungs completely; inhale a quick short breath through the nostrils without hearing the breath pass in; without allowing this to escape immediately add another

quick short breath to it; and keep on so doing until the lungs are packed full. This may be carried on until the air in the lungs becomes condensed by the force of the inhalations, provided it does not result in coughing. Bear down on the shoulders while inhaling, and never raise the shoulders under any circumstances.

This exercise may be repeated as often as desired, but as it may cause an unpleasant feeling it is best not to overdo it.

THIRD EXERCISE.

Fill the lungs full, clasp with the right hand and with the left a piece of wood about the diameter of a broom handle. For gentlemen a broom handle of large diameter will suffice, and for ladies one of smaller diameter. Clasp this as gently as possible while holding the breath. It is at this stage of the work that a faint presence of GLAME will be detected, although not till after many trials in some persons.

THE PRESENCE OF GLAME.

This disassociating itself from the oxygen and entering into the body will make itself felt the very second the increase of pressure of the hand is begun. The person experimenting should be careful to note the effect of this as soon as it begins, for it is the most important epoch in the history of our bodies when we commence voluntarily to draw GLAME into the system. It is a new birth.

The exercise should be carefully performed while the person is sitting perfectly still, not moving a single muscle except in the hands as described. It is well to practice alone at first until sure of the entrance of GLAME into the body and then parties of a dozen or twenty should meet and practice it together, and each in turn should be permitted to relate his or her experience and state what percentage of GLAME as far as can be estimated is drawn into the body.

No person should be permitted to participate in this practice who is not a member of the Ralston Health Club, as all others would lack permanent interest; and after a few trials would make light of the exercises. As dead-heads in theatres or entertainments do all the fault finding, so dead-heads in this work would do all the criticizing, and spend their time in jocular remarks.

HOW TO ESTIMATE THE PERCENTAGE OF GLAME.

If no buoyancy of feeling, no firmness of heart-beat or no new sensation is present while performing the exercise, write down the percentage as nothing, using the zero.

If the slightest is felt, but not strong enough to be recognized, mark it one per cent.

If a very faint feeling of exuberance or buoyancy is felt, but exceedingly fine and delicate, mark it five per cent.

If a feeling of buoyancy strong enough to be easily detected, but no more, is felt, mark it ten per cent.

Proceed in this way by fives until an unmistakable quantity of GLAME of great power is experienced, leaving the body for some seconds after the exercise is over in an exhilarated state. This would be ranked one-hundred per cent; $\frac{3}{4}$ of this as seventy-five per cent; $\frac{1}{2}$ as fifty per cent. and $\frac{1}{4}$ as twenty-five per cent; depending upon the brain and fine nervous temperament of the person experimenting.

In estimating the percentage the person is allowed to use his or her discretion and good judgment until this new property is quite under control; after which there will very rarely be any serious errors in estimation.

We ask you to send us a letter as soon as you discover the presence of GLAME, telling us what you estimate your percentage to be. You are permitted to show your book or even lend it to your friends, or to give one to a friend who may be really interested in the work. All members of the Health Club who can, should meet or correspond and

compare the results of experiments in the acquisition of GLAME and note the corresponding increase of health. For this reason it is valuable to all Ralstonites to know the club numbers of as many members as possible. Correspondence by club members may be carried on through the Washington office without disclosing the names of the members to each other, if desired. Correspondence for the U. S. Journal may be signed by club members.

REMARKS ON GLAME.

Have the mind passive during the exercises.

Do not reject the idea until it has been tested.

Be willing and anxious to believe it if it proves true.

The first feeling of GLAME is sometimes a delicate flutter of the heart, as when good news reaches us, a flutter of joy.

Some persons are so affected by the first approach of GLAME that they feel an irresistible desire to shout for joy. The throat swells, the heart leaps, and the eyes dilate.

Some years ago before GLAME was discovered, one of the methods of amusements at parties, was to lift a person from the floor by the first finger of each hand. Everybody filled the lungs full, held the breath and four or six persons lifted another from the floor.

A person having GLAME in the system can communicate it to others by holding hands. Many diseases are cured in this way, and now and then a man or woman who has learned to accumulate GLAME, either unconsciously or by practising the art, has astounded the world by great cures.

A Society of persons who have practiced this art could, by following the directions given to the members of the Ralston Local Clubs, perform many pleasant and interesting exercises, highly beneficial to the health.

The time is not far distant when the practice of acquiring GLAME will become universal ; for the reason that no invention of the age has so much substantial and practical merit, and is so easily within the reach of all.

CHAPTER TEN.

THE HABITUAL DEVELOPMENT OF GLAME.

Nothing is freer than GLAME and nothing is easier to draw into the body. If we were to describe it in praising terms we should say it was the golden gift of the Creator, worth more than wealth or power, for it gives us the means of acquiring both ; worth more than fruits or food, for it is the source that feeds them ; worth more than health and happiness, for it supplies the first and it brings the second. It is a fact because we can *prove* it, not by promises, but by the results of the exercises of this chapter. It is a great fact because all the members of our own Club who acquire it, (and every one may), will come into the possession of a new species of life. It is not a far away castle in the air promised in glowing terms ; but a substantial palace in the immediate present whose doors we are now prepared to enter. It is no vain boast although a great one, to say that the human race is on the threshold of a new existence, the proof of which is at hand ; an existence purchased not with money, not with great bodily effort, not with tiring patience, not with long waiting with unwavering faith, not by any demands upon our faith at all, nor by any appeal to the imagination ; but an existence procured by the

simple tests of a few simple exercises which will not in the case of a single individual either fail or leave him in doubt as to the marvels of this great principle.

No wonder then that Emerson exclaimed: "I believe that the laws of Nature, which are the angels of the Most High, and obey His mandates, are rolling on the time when 'the child shall die a hundred years old', when sickness shall fade from the world and with it the sins of the soul. Then men shall stand up with no sickness in the body, and no taint of sin in the soul. My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspired tongues of prophets and of poets have never been able to describe. The gate of human opportunity is turning on its hinges, and the light is breaking through its chink; possibilities are opening, and human nature is pushing forward toward them".

We ask our members to put into practice the exercises of this chapter; we ask them to wait until they feel the first great workings of this newly acquired vitality; and then we ask them to become enthusiastic in spreading this new gospel to every man and woman in the world.

We come now to the great tensing exercise, for the purpose of separating GLAME from its association with the oxygen of the lungs; and before we give the exercise let us explain the sixth principle.

The energy of the body is in the nerves. Oxygen also contains energy which causes GLAME to associate itself with this chemical element. A greater energy than oxygen is necessary to draw it from its association. This greater energy is in the nerves and is probably of a magnetic or electric character, which may be investigated by reference to Shaftesbury's book on "Personal Magnetism"¹ which deals with the electricity of the body and the power of developing magnetism by a large number of exercises which he

¹ "Personal Magnetism", \$4. Address Webster Edgerly, Washington, D. C. P. O. Box 291. Ask for fifth edition.

prescribes. With that we have nothing to do in this book.

If the hand suddenly closes with great power, the nerves act instantly and affect only the muscles. Any *sudden* use of muscular strength develops the activity and power of the muscles only. The nerves take on no growth. But if the hand is placed upon this round piece of wood so lightly that it seems to be entirely devoid of strength, not able in fact to hold up its own weight and then gradually begin to show muscular power, but in a very slight degree, and so on evenly and smoothly keeps tightening its grasp until it develops the utmost strength of which it is capable, then the nerves are called into active play by what is known as the tension exercises. The lighter the grasp at the beginning and the stronger its power at the end with a regular graded increase from this weakness and this strength, the more energy is displayed by the nerves. Now this energy, although it shows itself in the hands as it is set in the ganglionic cells, in the main portion of the body and in the display of this crude or growing energy of the nerves, its power is chiefly acquired while holding the breath by the absorptive power of the lungs. Holding the breath therefore, while performing the tensing exercises will cause the GLAME which is associated with the oxygen to leave it and pass directly into the nerves, going at once to the fountain of the vitality of the body, whence it reappears in a richer condition of the blood and a healthier activity of all the functions of life.

We ask our members to read and re-read the last sentences over and over and over again until they can be repeated from memory. This part of our work we insist upon should be learned by heart.

THE GREAT TENSING EXERCISE.

After repeating the first three exercises until they can be performed readily and even then repeating them each three times before taking this one up daily :—

Clasp a piece of wood in each hand, of the size recently given and perform the exercise as just stated while holding the breath. Increase of nerve energy should be so gradual that it will take from five to ten seconds before the strongest power of the hand is reached.

In the books which accompany Inside Membership, as well as Complete Membership, in the Ralston Health Club, the application of this life principle, called GLAME, in the cure of special diseases will be abundantly shown. It is well for all persons who are now in good health to be provided with all the knowledge possible in case an emergency ever arises.

But it is not a good plan for you, who may belong only to class one, to practice the present exercise excessively, as the wear and tear of excessive practice results in lameness of muscles and exhaustion of nerves. Oxygen gives life; but a mouse, placed in a receiver containing only pure oxygen, was so full of life and activity that it ran itself to death.

After once recognizing GLAME cease to use it, except in case of illness. Never make the tension so great as to cause lameness in the muscles. Of the thousands of reports concerning GLAME and its heavy effects on the health, most of which were concurred in by able physicians, the majority said that the gentle pressure of the clinched hand, very gradually increased, but never with real strength, developed by far the largest quantities of this vitality.

To a person who has once felt true GLAME the following methods of drawing it at will from the oxygen in the lungs will be understood and appreciated.

a. Take a gentle breath very calmly. When the lungs are easily full, but not crowded, close the hand so lightly that the most delicate pressure is felt. Think of the happiest prospect possible in your heart. A flutter of ecstasy will follow so plainly that its presence will teem with

vitality. Force, haste, impatience, ill humor, or disbelief will destroy all chances of drawing GLAME.

b. Repeat the foregoing exercise by the will alone, without any action of the hand.

c. If stupidity, sluggishness, or ennui may be classed as your troublesome attendants, draw GLAME, and see how quickly they disappear.

A person who cannot draw GLAME is entirely lacking in Magnetism, and should take the 10th Ralston Degree as soon as possible so as to be able to develop and recognize this power by first creating active Magnetism from the course of lessons which we furnish to members of the 10th Degree.

The remaining Cardinal Points of Health, *Food*, *Exercise* and *Cheerfulness*, are associated with GLAME, and the further consideration of this wonderful power will be found in the chapters following this. Especially interesting are the experiments with food which has lost its GLAME and that which retains it. It will also be shown that medicines, drugs, de-organized vegetation, and artificial magnetism, electricity and oxygen; which constitute so large a proportion of the cure-alls, or specialties of advertising quacks and others; cannot possibly contain GLAME, and are therefore not only worthless as means of cure, but even hasten disease and death.

Our method is Nature, not deorganized by man, but Nature straight from the hand of its great Creator. We seek to deal with the *origin* of life, and not with the perverted results of man's device,—drugs and medicines.

We have that within us which lives. This piece of life is only a part of the great pulsing power of the universe,—of the Sun if we wish to speak the truth, although that Sun is the embodiment of a still higher power. If the life within us should die it would find some new matter to attach itself to, and thus prove its dying was merely a change. It is for ourselves to decide how long that life shall stay with us,

for as soon as the body wears out we cannot expect to retain it.

2nd Division: Second Cardinal Point of Health: Food.

CHAPTER ELEVEN.

THE NATURE OF FOOD.

Food includes whatever adds substance to the body, to supply a nerve growth in place of that which is lost by daily waste. This growth may fall below the amount required to maintain the same size and weight; in which case there is a loss. It may be about equal to the daily waste, in which case there is a continuance of the same size and might. It may be in excess of the daily waste, in which case the body increases, as in the case of the child whose GLAME, furnished by Nature, is in larger proportion than in the maturer man.

Food may consist of many things, which will be separately stated in this chapter; but over and above all in importance is oxygen. Oxygen is the first, foremost, greatest and most active element that can be taken into the system; no other matter can equal it in importance whether it is found in what we eat, drink or breathe. A man of average weight, say about 160 pounds, would have 114 pounds of oxygen in his body. It is present in great abundance in air, water and food, and no element changes more readily than this from one form to another. Mingled with certain elements it becomes air, with others water, and again it is solid. Without it fire cannot burn, and all food eating creation would instantly die. What then shall we do?

Our duty is so unmistakably plain that a special course of exercises will be given in a subsequent chapter for the purpose of keeping the body supplied with oxygen; and

there we will learn the beautiful unity of the Four Cardinal Points of Character.

The different elements, from which the earth and all that exists in the universe are made, are few in number; and of this number fourteen are necessary to make the human body. The particles of which the body is composed are of the earth and from the earth; and before they can enter into the human organism they must have been organized by Nature, and thus be charged with the power of becoming a part of life.

This is the foundation of all food and we must not lose sight of so important a principle. But this organization must take place in some vegetable. Man eats two kinds of food: 1st. That of food-eating creation; 2nd. Vegetation. The first we call meat, the second is selected from the vast division of life which includes plants, roots, herbs, seeds, grasses, fruits, etc. Meat fit for food is found in the bodies of animal life which feeds on vegetation, and all other meat is unfit for food.

Aside from the question of fitness, it is a fact that all life must originate in some vegetable; and all unorganized matter is unfit for food; and likewise all matter that has once formed a part of some food but has since been deorganized is no longer fit for the body. The absurdity of taking iron in any deorganized form to supply the lack of this element in the blood is seen in many cases of invalids who have suffered from patent medicines which furnished this mineral. There is no medicine or mixture now on the market or possible to be made which can furnish iron in organized form. Persons of feeble constitution, especially females, go about eating pills, or taking syrups, or other mixtures containing iron, and vainly imagine that it may thus be restored to the blood. The famous French physician J. Francis Churchill quotes from Trousseau as follows: "M. Trousseau declares that iron hastens the development of *tubercles*. The iron may induce

a fictitious return to health ; the physician may flatter himself that he has succeeded ; but, to his surprise, he will find the patient soon after fall into a phthysical state, *from which there is no return*. This result M. Trousseau attributes to iron, and he denounces the administration of iron as *criminal in the highest degree*”.

It is a clear proof of the folly of taking any food into the system which has not been *organized* in some vegetable ; and yet, as will be seen in a subsequent chapter, there are many kinds of food, rich in iron, any of which will supply this needed element in the blood ; and it is to these foods that we must have recourse whenever the blood is poor.

Phosphorous, which is the physical source of all vitality, is essential to health, and is often lacking in the system, because people know nothing of the elements of food required to produce health. The great importance of phosphorus and its general deficiency have encouraged hundreds of medicine venders and patent-drug proprietaries to place upon the market a variety of phosphorous mixtures, “for the nerves and brain.”

It is nevertheless a fact that unorganized phosphorous taken into the system not only fails utterly to assimilate, but is positively injurious. Any person who knows that foods contain phosphorous in organized form, would go at once to them. Therefore we say that it is the duty of every man, woman and intelligent child to know (1) what are the elements of the body, (2) what are their proportions, and (3) what foods contain these elements and in (4) what proportion. Such knowledge is fully as important as any in life. We hope to introduce the Ralston Health Principles into all the public schools of America. In the mean time our members should use every opportunity to create a public sentiment in favor of the introduction of such knowledge in the schools ; for it is as valuable as other branches.

The body is composed of fourteen elements, which are as follows :

1. Oxygen. 2. Carbon. 3. Hydrogen. 4. Nitrogen.
5. Calcium. 6. Phosphorus. 7. Sulphur. 8. Sodium.
9. Chlorine. 10. Fluorine. 11. Iron. 12. Potassium.
13. Magnesium. 14. Silicon.

These are stated as elements, but are required in combinations. Thus water is a combination of oxygen and hydrogen, and as such combination is needed as food.

Without trying the patience of the reader too much by the use of scientific terms we will state the chemical names only of these combinations, and try hereafter to describe all facts in simple every day language.

In the human body, there are seventeen combinations of the Fourteen Elements of food :

1. Water. 2. Gelatin. 3. Fat. 4. Phosphate of Lime.
5. Albumen. 6. Carbonate of Lime. 7. Fibrin. 8. Fluoride of Calcium.
9. Phosphate of Soda. 10. Phosphate of Potash. 11. Phosphate of Magnesia.
12. Chloride of Sodium (common salt). 13. Sulphate of Soda. 14. Carbonate of Soda.
15. Sulphate of Potash. 16. Peroxide of Iron. 17. Silica.

Our purpose in furnishing a list of the seventeen combinations which are found in the body is to give them as they are required in food ; as for instance, in the example of oxygen and hydrogen, which the body receives in the combination called water, although they are in other forms of food also.

The nature of food may now be seen by examining the above list of seventeen combinations.

The process of life in the body has the following divisions :

1. The governing portion ; consisting of the brain which orders the muscles ; and of the nerves which carry all communications between the brain and the muscles.

2. The executive portion ; called the muscular system.

3. The fuel which, by burning (in a chemical sense) in the body, keeps up a supply of heat, which is the source of all activity or motion.

The true description of heat is given in Shaftesbury's "*Our Existences*" with many phenomena; and there it is shown that all motion of every conceivable kind is traceable to its origin in heat. So in the human body if we move, we must have heat. Fire is a form of exceedingly rapid change or interchange of the minute particles of matter, and its application to the body causes so violent a change of matter that "burning," so-called, is the result. But heat, which is only a lesser degree of activity, is essential to life. Its tendency when healthful is from the centre of the body outward. This should always be borne in mind; as, if it were reversed, injury would result. Heat is the *means* of activity, but not the origin, directing energy or executive power.

Food must therefore supply these three great divisions of the processes of life, and the nature of the food should be determined by its ability to do this. Every day we live we must take into the system every one of the fourteen elements in their seventeen combinations, as before described, or there will be something the matter. The absence of any one element, or its deficiency, will result in some disarrangement tending to sickness and death. This will appear more fully in the next chapter. It is better at the present time to keep the classification of foods in the three great divisions, which furnish:

1. Vitality; or brain, nerves and bones.
2. Strength; or muscle development.
3. Heat; or fat.

Of the fourteen elements needed in the body, and which must be supplied in the food taken in the system, those which supply the three great demands, vitality, strength and heat, are classified under general terms as follows; the words being used in their popular and not their chemical sense.

1. The Phosphates, in which phosphorus predominates, supply vitality, or brain, nerves and bones.

2. The Nitrates, in which nitrogen predominates, supply the muscles for strength.

3. The Carbonates, in which carbon predominates, supply heat, and make fat.

It is a sad fact that people in general know nothing of the nature of the food they eat, and many wonder why they are not well. It is physically impossible to live upon any one kind of food more than a month or two: that is, if food contained only carbonates, the person would soon die; or if the carbonates were in excess, although accompanied by the nitrates, the person would have fever, head-ache, poor blood, pimples and humors. There is also disarrangement in the system when nitrates or phosphates predominate.

These three words: carbonates, nitrates, and phosphates: should be committed to memory by all persons who intend to enter upon that higher life of health which is provided for Progressive Ralstonites. The words are popular, and not the scientific words that have the strict meaning given them in deeper science. It is not hard to speak of carbonates, as heat-makers; nitrates as muscle-makers; and phosphates as brain-makers. The brain is identical in its life with the nervous system, and the phosphates therefore strengthen the brain and nerves and furnish substance for the bones, after having been useful in supplying vitality.

Are all foods to contain an equal share of carbonates, nitrates and phosphates? No. The proportion is furnished by Nature, and should be maintained by us in taking food. Herein lies the opportunity for maintaining health and curing disease; for it is a fact to-day that physicians are curing disease by prescribing the proper proportion of the fourteen elements of food.

Should these elements be supplied in medicines? No, for medicines which contain any of the fourteen elements of food, have them in de-organized form and are therefore devoid of GLAME. *Any physician who will prescribe the Four Cardinal Points of Health, and order food which con-*

tains the fourteen elements organized in some vegetable (including meat) in their proper proportion, and in variety, will succeed in curing disease and in winning the highest success as a practitioner.

Such physicians should see that their patients are members of the Health Club; for the patient who desires to get well must help the physician.

Nature intends that all persons should be well, and her tendency in sickness toward the recovery of health is so strong that, when the *cause* of illness is removed, the patient almost invariably gets well.

We wish to be fully informed of the case of any person who is a Complete Member of the Ralston Health Club, who, having followed the directions of the three books, (see last chapters of this volume), is not in perfect health. We maintain that diseases can and must be cured; and, in the interest of the absolute laws of Nature, we wish to know of any Complete Member of this Club who remains ill.

CHAPTER TWELVE.

THE USES OF FOOD.

It is your duty to learn what proportion of the elements of life are contained in the common articles of daily food. To enable you to do this we shall furnish a "TABLE OF FOODS." If the present chapter seems too scientific for you to understand, drop it and read only the next chapter which treats of the art of "Eating for Health."

We have stripped the present chapter of the technical terms and heavy chemical descriptions which are found in all books that treat of health and physiology. Even the supposed simplified forms of instruction prepared for common schools are really too difficult to be readily understood by pupils, and are therefore fruitless studies owing to

this fact. Many school committees have ordered the discontinuance of the branches of instruction treating of health and physiology.

With a view to meeting the difficulty, and affording all scholars an opportunity of learning what the human body is and what is required to thoroughly equip the brain, nerves, bones, blood, muscles and flesh with the elements of food, and the necessary exercise required to produce perfect health, this club has in preparation a book which will be furnished in quantities free to all schools in which health and physical culture are considered commendable studies. The treatise referred to is called "*The School Book of Health and Physical Culture*". It is a free publication under the charity division of the Ralston Health Club, but can only be obtained free for use in schools. See chapter twenty of this volume for further information.

Before studying the present Table of Foods let us first impress our minds with the fact that tables which show the value of food are not to be followed as guides, except as studied in connection with the facts laid down in this chapter. For instance if two kinds of food are equally rich in a certain element, the presence of other elements, or the degree of ease with which it is digested, may affect its value as food, and these are not apparent in tables. Many tables furnished in medical works are very misleading.

In the last chapter we have considered the nature of food in a general way ; but the present chapter will be devoted to the specific uses of food furnished by Nature for the human body. Not one of the fourteen elements remains permanent in the system ; they all have their duties to perform and then must give way to new supplies of the same elements which must be furnished in the food, or the body suffers. Each organ of the body demands elements peculiar to its own existence and the particles are taken from the blood from the general mixture of elements which are carried in the circulation. As long as these fourteen ele-

ments, if they have been organized in some vegetable, are found in the body in their proper proportion, perfect health must necessarily result; but if any particles from other elements besides these fourteen enter the system, rebellion follows until the foreign matter is thrown off. So also if any of the fourteen elements have been deorganized and are introduced into the system, injury follows.

It is to supply these elements and to furnish a harmony in the system that we shall suggest certain foods and describe their uses; so that the members of the Health Club may know at each meal the especial value of each kind of food, of which they partake.

Is there any single food which contains the fourteen elements or in other words which supplies carbonates, phosphates and nitrates? There are a few that do this, one of which is wheat. The nitrates are found in the outside shell, the carbonates in the main portion, constituting about two-thirds of the entire grain, and the phosphates in the chit or germ. In fine white flour the centre alone is used, consisting of carbonates or heat-producing substance, with but a very slight mixture of nitrates. It is the common evil at all meals to set more heat-producing food before the family than other kinds. White bread, butter and sugar as well as potatoes are all heat producers and contain but little else; and the blood becomes seriously impoverished by inflammations, headaches, fevers, and neuralgic pains which follow the use of this one kind of food to the exclusion of the others. Few mothers know that phosphates are demanded for growing children; and yet if they knew this fact they would not be able to tell the foods which furnish phosphorus. The result is that a majority of children die in their infancy; and many of those who survive grow up with defective teeth, weak muscles and shattered nerves; all owing to the ignorance of parents upon the subject of food.

The extensive use of white bread, butter and sugar, potatoes, rice and heat-producing foods is the cause of more fever, diseased bodies, deficient blood and weak nervous systems and the torments and pains of neuralgia and headache than any other thing; and yet the same food balanced by nitrates and phosphates, as for instance lean meat, cheese, milk, etc. in due proportion, would furnish perfectly healthy bodies. A man suffering from running sores was found to be living upon the common one-sided diet just described and had been doing so for years; during which time he could obtain no relief for his malady, although he had taken drugs and medicines and employed the services of good physicians. After awhile he was advised as to his food and the fourteen elements in their natural proportion were given him in place of his heat producers; and he was completely restored to health. Harmony in his body was produced by complying with Nature's requirements. A lady suffered from chronic headache and for six years baffled the skill of her physicians; the trouble arose from eating one kind of food only and in this case they were also the carbonates or heat-producers; and upon changing her diet to that required by Nature she was immediately cured. It is almost a matter of absolute certainty that if a person should indulge only in food which contained nitrates, carbonates and phosphates, in due proportion, the majority of all aches and pains would quickly disappear.

It is a wonderful fact that a grain of wheat including the outer shell contains all the fourteen elements and in very nearly the proper proportion. Graham bread contains all that the body requires and it has been proved that it will sustain life indefinitely; while white bread, which contains but little more than the carbonates, can hardly sustain life for two months unless other food is used with it. A person living on white bread, butter and sugar is depriving the body of nitrates and phosphorus, but the addition

of lean meats and cheese will furnish the necessary elements.

Whole wheat, in grits, or in graham bread, is the best food known, because it contains all fourteen elements in proper proportion; but in cases of diarrhoea or when the bowels are in an irritated state fine white flour should be temporarily used.

Wheat grits or cracked wheat taken with milk and sugar is a perfect food.

Farina with milk and sugar is also a perfect food and more delicate than either graham bread or wheat grits.

Rye is not so good as wheat, but eaten with cheese or meat makes a perfect food and is valuable to persons who are constipated.

Sugar, butter, lard or animal fats of any kind are incapable of sustaining life, without any other food, more than from twenty to thirty days; and white flour being mostly starch, has been proved by experiments on animals to be capable of sustaining life, without other food, only from fifty to sixty days. These belong to the carbonates.

Meats, cheese, lean fish, peas and beans, in which the muscle-making element is too large in proportion to the heat-producing, would be capable of sustaining life only for a short time without some carbonates to keep sufficient warmth in the body. These belong to the nitrates.

Shell fishes, lean meats, active fishes, birds, (and many other foods in which the proportion which supports the nerves and brain, and gives vital energy of both muscle and mind) are too great for the common duties of life. These belong to the class called phosphates.

In fruits, berries, green vegetables and many others there is more waste than nutrition. If they are eaten alone they produce diarrhoea and debility, but if they are taken in connection with food containing more nutrition they serve the important purpose of keeping the bowels in action, and

the system cool and free by preventing any surplus of more stimulating food.

Foods not easily digested are better on account of their staying power and are best for persons who are addicted to strong exercise; while they would not do for the delicate stomachs of sedentary persons. An excellent combination of food for those who exercise in the open air is cheese and corn bread.

Cheese has nearly three times the nutriment of any other food, and must be taken in small quantities. A weak stomach may be taught to digest it by taking but little of it mixed with carbonaceous food at breakfast.

People who do not exercise much in cold weather need more carbonaceous food. Heat producing food such as buckwheat, or flour cakes, rice, sugar, etc.; and even articles less easily digestible, which cannot be eaten in warm weather, as pork, beans, cheese, etc.; may be eaten with impunity in winter upon the above stated principle. As much more food is required in winter than in summer, proportionate powers of digestion are given to correspond. We seldom find any trouble from dyspepsia in cold weather, especially in those who exercise much in the open air; and it is always best, in order to strengthen the stomach, to take articles of food that will tax the full power of digestion, just as it is best to take active exercise in order to strengthen the muscles. One who lives on rice can digest nothing else; but one who can eat and digest beans, cheese, etc., can generally digest everything.

Rice contains four-fifths carbonates and a very small proportion of nitrates. Rice eaters the world over are lazy and feeble, with inactive brains and sluggish bodies. It is very easily digested and serves to keep the stomach active, where extreme weakness prevents more nutritious foods being taken; and is very valuable and safe food in such cases.

A person suffering from over-activity of the muscles, should indulge in rice for a few weeks.

Beans contain carbonates, nitrates and phosphates in much better proportion than any other food excepting milk, cheese, meat and whole wheat. The advantage of beans over other foods is that they furnish a staying power for persons who have work to do with either muscles or brain; but as their muscle-making substance is in the form of casein they can be digested only by strong stomachs. They are deficient in carbonates and should be accompanied by white bread and butter or fat meat of some kind. A pound of beans will do nearly as much muscular work as two pounds of whole wheat and fully as much brain work. Beans when eaten green have very little heat-producing power.

Peas are fully as valuable as beans and are digested by more delicate stomachs. They are so rich in nutrition that they should be accompanied by food which contains a great deal of waste and in this the potato seems to take the lead. Mashed potatoes mixed with fresh cream or buttered well and generously sprinkled with green peas furnish an ideal dish for warm weather and provide all elements necessary for life.

Potatoes are among the most valuable of foods, and are almost indispensable where meat is eaten, as they furnish what is lacking in meat, and sufficient waste matter to overcome the influence of concentrated nutriment. They should be eaten with the entire skin in order to get their full quantity of nourishment. Perfect nutrition for the entire body can be found in a meal consisting of milk, meat and whole potatoes; or better still oat-meal porridge, milk and whole potatoes.

Compare persons fed upon such wholesome food with those who eat white bread and butter and the modern foods as they are ordinarily prepared, and you will find on the one hand a race perfect in brain, nerves, muscle and

organic health, while on the other hand you will see pallid faces, poor skin, dull eyes, and evidences of ill health suggesting aches and pains.

The best food is always the cheapest, costing less to begin with and going farther in its health producing effects.

Sweet potatoes furnish three times as much brain food as whole white potatoes, and more heat.

Northern corn is too heating for summer food, and should not be indulged in excessively in the winter except in connection with other food.

The white corn of the south is less heating.

Oatmeal should never be eaten unless it is weakened by water or cooked in milk. Oatmeal porridge in which there is much more liquid than oatmeal is remarkable for producing great mental and physical strength. One pint of oatmeal porridge contains more muscle-producing material and brain food than ten loaves of white bread of the ordinary five cent size. Oatmeal mush is not good as food and has a poisonous effect on some stomachs. Owing to the strength of oats they should be diffused among a large quantity of liquid. A people fed upon this porridge made with milk and upon potatoes with butter would have perfect health and strong mental and physical powers.

Two per cent. only of our nourishment may consist of phosphates in order to keep the brain and nerves in good health.

The use of salt seems to be confined to exciting the saliva of the mouth and gastric juice of the stomach. By so doing it renders digestion easier; and in cases of difficult digestion a spoonful of salt water often gives relief if the stomach has not been too much addicted to the use of salt in the past. It is also supposed that salt excites glandular action throughout the entire body.

Buckwheat is an excessive heat-producer and causes eruptions in the blood and ill-health unless nitrates and

phosphates are eaten with it. It should be accompanied by beefsteak, cheese or milk.

Barley contains more brain producing elements than any other grain ; it contains more than twice as much as wheat and is probably the finest food for men of sedentary habits as it strengthens the action of the brain and keeps the bowels pleasantly active. It should always be eaten in the form of porridge cooked in milk and water. Millet also abounds in brain food, as do nuts, especially the almond.

The gladiators were fed only on barley bread. The muscles of beef and mutton contain the same elements as human muscles, and are therefore adapted to nourish them, while unbolted wheat and barley furnish also a due proportion of flesh making materials ; and also in each of these articles are the phosphates, which give vital force, wheat containing them in proportions necessary for common exercise, and barley and the flesh of beef and mutton more than double the proportion of those in wheat.

Starch, tapioca, sago and moss are deficient in food quantities but may accompany such food as meat, cheese, or milk. Lean meat consists chiefly of nitrogen and, combined with potatoes and cheese, would furnish an excellent meal.

Parsnips, turnips, carrots, beets and onions consist mostly of water and waste, furnishing hardly any muscle or brain elements and but a small percentage of heat excepting in the case of beets, which contain considerable sugar. Onions contain so little food that a man who tried to live upon them would literally starve to death. It would require eighteen pounds of turnips, or seventy-three pounds of cucumbers, to furnish as much heat as one pound of northern corn. These vegetables are, however, valuable in the summer time as are also cabbage, cauliflower, and lettuce and all fruits and berries, because they furnish bulk and waste, both of which are necessary for digestion and intestinal activity. In the winter time such fruits and

vegetables as may be had together with potatoes will serve the same purpose; and are absolutely necessary for perfect health whenever concentrated food is taken.

Fat and lean meat together furnish all of the fourteen elements necessary for health; but only the flesh of animals that feed upon vegetables should ever be eaten by man. Fat meat furnishes heat and lean meat muscle. While the brain food in the fat of beef and of good veal is in very large proportion, pork, on the other hand, is much more deficient in food for the brain.

Good veal contains more muscle than beef, but beef contains more heat and brain food than veal, and is by far the best of the meats; then in their order come veal, mutton and lamb.

Fish will next be considered. Haddock and codfish contain the same elements as lean beef and mutton excepting in the unusual amount of phosphates or brain food in which the fish abounds. Halibut produces less muscle and brain food than other fish, while the cod and salmon produce more.

Fatty fishes are not so easily digested as those which contain less carbon but may be eaten by persons who take a great deal of active exercise out of doors.

An important principle in determining the use of food is as follows: birds, fowl, fish and animal life generally will furnish the best food for man from that part of the body which is most exercised. It is a well known fact that beef contains more strength than mutton or lamb; and that the least value in meat food comes from pork which is produced by the laziest of animals. So there are different values in meat taken from different parts of beef: the tenderloin gives less strength than the sirloin, and the sirloin less than the rump, and the rump less than the round. Following this principle, the white meat of chicken and turkey which comes from that part of the body which is but little exercised contains no more nutrition than

common white bread ; while the dark meat is rich in phosphates and muscle-making food. Still following this principle we find that the reverse parts of birds who live upon the wing resemble those just described ; the meat upon the breasts of birds who live in the air is rich in phosphates and nitrates and their thighs and side-bones contain meat which is devoid of these elements as the breast of turkeys and chickens that do not live upon the wing.

All parts of the turtle are nutritious combining the quantities of fish, fowl and egg ; but to be fully enjoyed should be eaten fresh from the water.

Lobsters and crabs contain phosphates and nitrates in compact form and are very hard to digest ; the best way to eat lobster is to reduce it to a fine pulp and make a milk stew with plenty of butter, and in this form we have a perfect food rich in all the fourteen elements of the body.

Fish, crabs and lobsters should not be eaten within five hours of sleeping ; and this rule applies to grains and meats which are best adapted to working men. Some fish, although chemically in good condition, is nevertheless poisonous and the same is true of oysters. The best rule to follow is to detect if possible any unpleasant odor arising from fish or oysters and if any is noticeable, no matter how slight, such food should be rejected. It is common practice in hotels to keep beef until decomposition is ready to commence and then cook it as approaching decay makes it tender. Very little harm comes from this, although the nutrition has been lessened ; but in the case of oysters and fish, if they are not perfectly fresh they should never be eaten.

Of all the foolish ideas concerning food, that which supposes oysters contain brain or muscle-making food is the most absurd. A man who ate nothing but oysters would soon lose both muscle and brain power. All that can be said in favor of this food is merely that it has an excellent flavor and is delightful to the taste. It is the

prevailing custom to eat the entire oyster with its abdominal contents, the latter containing almost nothing but mud; the effect of this may be easily felt in the case of a man who has devoured a dozen good sized oysters; the body of the oyster is quickly digested and his stomach is lined nearly an inch deep with mud taken from the bottom of the sea, and to dispose of this filth requires as much extra strength on the part of the stomach as has been acquired from the slight food contained in the oyster. Oysters are delicious but the abdomen should in all instances be thrown away and not eaten.

Milk of the cow contains all the elements of the human system, and in the right proportions; and if concentrated, or if the stomach were large enough to contain these elements in their diluted state, in sufficient quantities, would support the life and health of any man indefinitely.

Tea is in no way beneficial to the system and contains a very large proportion of tannic acid which is admitted by all scientists and first class physicians to be positively injurious to the nervous system. The nervous excitement caused by tea is always followed by depression.

Coffee is more beneficial than tea but should never be boiled or steamed. The best way of cooking is to allow hot water to flow or drip through it; even at its best it is only beneficial for the aroma which serves as an appetizer.

Food must be relished or its value will be nearly destroyed. Nature imparts to food a certain essence which indicates that GLAME is still present but which is only one of the results of GLAME, this is called osmazome by some and flavor by others, and may be cooked out of food or otherwise. One of the most satisfactory experiments is with drinking water and this shows clearly the influence of GLAME upon what we eat and drink. Water may be distilled until it is absolutely pure or all the harmful ingredients may be boiled out of it. Such water is chemically pure but having lost its GLAME is deorganized and

has only a very flat taste which makes it repulsive. It is therefore allowed to stand in the air or to be mingled with melted ice in order to partially restore its flavor. Water which is chemically pure but deorganized, regains flavor by passing through the air drop by drop. Air and water both become stagnant by standing too long even if they do not come in contact with impurities.

TABLE OF FOODS.

ARTICLES.	Carbonates.	Nitrates.	Phosphates.	Water.	Waste.
Asparagus.....	5.4	0.6	0.4	93.6	—
Bacon.....	62.5	8.4	0.5	28.6	—
Barley.....	52.1	12.8	4.2	14.0	16.9
Beans.....	40.0	24.0	3.5	14.8	17.7
Beef.....	14.0	19.0	2.0	65.0	—
Buckwheat.....	53.0	8.6	1.8	14.2	22.4
Butter.....	100.0	—	—	—	—
Cabbage.....	6.2	1.2	0.8	91.3	0.5
Carrots.....	12.2	1.1	1.0	82.5	3.2
Cauliflower.....	4.6	3.6	1.0	90.0	0.8
Cheese.....	28.0	30.8	4.7	36.5	—
Cherries.....	21.0	0.6	1.0	76.3	1.1
Chicken.....	1.9	21.6	2.8	73.7	—
Chocolate.....	88.0	8.8	1.8	—	1.4
Clam.....	very little	12.0	2.5	—	—
Codfish.....	1.0	16.5	2.5	80.0	—
Corn northern	67.5	12.3	1.1	14.0	5.1
Corn southern	39.2	34.6	4.1	14.0	8.1
Cream.....	4.5	3.5	—	92.0	—
Cucumber.....	1.7	0.1	0.5	97.1	0.6
Currants.....	6.8	0.9	0.3	81.3	10.7
Dates, fresh....	73.7	—	—	24.0	2.3
Eels.....	some fat.	17.0	3.5	75.0	—
Eggs, white of.	—	13.0	2.8	84.2	—
Eggs, yolk of..	29.8	16.9	2.0	51.3	—
Figs.....	57.9	5.0	3.4	18.7	15.0
Flounder.....	some fat	15.0	3.5	78.0	—
Green gages....	26.8	0.3	—	71.1	1.8
Haddock.....	0.6	14.0	2.6	82.8	—
Halibut.....	some fat	18.0	3.5	74.0	—
Ham.....	32.0	35.0	4.4	28.6	—
Herring.....	some fat	18.0	4.5	75.0	—
Horseradish....	4.7	0.1	1.0	78.2	16.0
Kidney.....	0.9	21.2	1.4	76.5	—
Lamb.....	14.3	19.6	2.2	63.9	—
Lard.....	100.0	—	—	—	—

TABLE OF FOODS.

ARTICLES.	Carbonates.	Nitrates.	Phosphates.	Water.	Waste.
Lentils	39.0	26.0	1.5	14.0	19.5
Liver	3.9	26.3	1.2	68.6	—
Lobster	very little	14.0	5.5	79.0	—
Milk of cow....	8.0	5.0	1.0	86.0	—
Milk, human..	7.0	3.0	0.5	89.5	—
Mutton	14.0	21.0	2.0	63.0	—
Oats	50.8	17.0	3.0	13.6	15.6
Onions	5.2	0.5	0.5	93.8	—
Oysters	—	12.6	0.2	87.2	—
Parsnips	14.5	2.1	1.0	79.4	3.0
Pearl Barley..	78.0	4.7	0.2	9.5	7.6
Pears	9.6	0.1	—	86.4	3.9
Peas	41.0	23.4	2.5	14.1	19.0
Pigeon	1.9	23.0	2.7	72.4	—
Plaice	very little	14.0	5.5	80.0	—
Pork	16.0	17.5	2.2	64.3	—
Potatoes	15.8	1.4	0.9	74.8	7.1
Prunes	78.6	3.9	4.5	13.0	—
Radishes	7.4	1.2	1.0	89.1	1.3
Rice	82.0	5.1	0.5	9.0	3.4
Rye	75.2	6.5	0.5	13.5	4.3
Salmon	some fat	20.0	6.5	74.0	—
Smelt	very little	17.0	5.5	75.0	—
Sole	0.8	17.0	2.5	79.7	—
Suet	100.0	—	—	—	—
Sweet potatoes	21.8	1.5	2.9	67.5	6.3
Trout	0.8	16.9	4.3	78.0	—
Turbot	very little	17.0	5.5	79.0	—
Turnips	4.0	1.2	0.5	90.4	3.9
Veal	14.3	17.7	2.3	65.7	—
Venison	8.0	20.4	2.8	68.8	—
Vermicelli	38.0	47.5	1.7	12.8	—
Wheat	66.4	14.6	1.6	14.0	3.4
Whey	4.6	—	0.7	94.7	—
Whiting	very little	15.0	5.5	78.0	—

CHAPTER THIRTEEN.

EATING FOR HEALTH.

This chapter is not scientific in its language nor in the presentation of its facts, although all the statements here are scientifically correct. To burden a book of this kind with language that could be understood only by the most scholarly scientists would be to defeat its usefulness.

When we say that all the Ralston Health Club books are used by physicians, not only for study, but for reference, and that the same books are made so plain and so easily understood that the most illiterate person can learn the great facts of life and health therefrom, we are able to realize the importance of the Club in aiding mankind to avoid disease.

With this purpose in view the present chapter is divided into two sections.

FIRST SECTION OF CHAPTER THIRTEEN.

The principal meal of the day should commence with soup, as this excites the stomach to healthful activity, and prepares it to receive more solid food.

A person in class One may eat most anything which is relished, if the taste be not previously perverted.

A person of average weight who exercises sufficiently to maintain good health requires five ounces of nitrates for the muscles, twenty ounces of carbonates for heat, two or two and a half per cent. of phosphates for the brain, nerves and bones, with waste to accompany it for bulk which may consist in part of water and natural acids to enable the liver to eliminate the effete matter from the blood.

As we have said in the previous chapter the great danger is in eating too much carbonaceous food which overheats and inflames the blood and is a fruitful cause of disease. But on the other hand it is asked is there not too great a danger in eating food which contains an excess in nitrates and phosphates; and we will say that the latter is not sufficiently abundant to overstock the system, while one of the chief dangers of eating an undue proportion of nitrates is their liability to contract the stomach and injure digestion. A person living on nothing but cheese would possess a stomach about one-seventh of its natural size which, therefore, would not secrete the gastric juice which is necessary for digestion; and it is well-known that the distention of the stomach is necessary in order to secrete these juices. The foods which are over-rich in nitrates are cheese, southern corn, beans, peas, fish, lean meats, fruits and vegetables. These are great muscle-makers but must be avoided in combinations unless accompanied by a due proportion of carbonaceous food and waste.

For the convenience of our members we give the following classifications:—

The best of the common phosphatic or brain foods are lean meat, fish, cheese, whole wheat, oatmeal, almond nuts, southern corn, beans, peas, sweet potatoes, figs and prunes.

The best of the common carbonaceous or heat producing foods are fat, sugar, butter, rice, rye, chocolate, dates, buckwheat and northern corn, and white bread. The eating of too much of this class of food is the cause of ill health, poor blood, and bad skin.

The best of the common nitrogenous or muscle producing foods are vermicelli, cheese, meats, southern corn, salmon, lentils, beans and peas. The first two, vermicelli and cheese, are the best muscle producers known.

The necessity of *phosphorus* for persons of strong men-

tality, or for those who study much, or whose habits are sedentary, may be clearly demonstrated in the fact that when the brain has been very active, or a person has been worrying, the excretions from the body contain a larger proportion of phosphorus than at any other time. Clergymen on Monday, lawyers during a court trial, and physicians when over-worked, by actual proof lose unusual quantities of phosphorus. This shows the necessity of knowing what to eat and in what proportions to eat the different elements.

School girls grow pale and their parents ascribe the cause to something else, when it is due solely to the loss of phosphorus and the lack of foods which contain that element. Some physicians knowing the real cause prescribe phosphates, in medicines, from de-organized phosphates, as all medicines are. This is mockery at Nature and Nature's God, who has furnished these organized phosphates in fish, grain and meat, ready for digestion and assimilation in the human system.

Less carbonaceous food should be eaten in summer and more in winter. The fault of the nation is in eating too much carbonaceous food at all seasons of the year and as this food supplies none of the substance of the body but only the heat necessary for its existence, it should never be eaten in excess. Disease, which attends its over-use, is probably due to the lack of phosphates and nitrates.

Too little carbonaceous food causes leanness.

Too much carbonaceous food causes fevers, inflammations and general disease.

It will thus be seen that persons who are suffering from a deficiency of one kind of food and who seek to overcome the defect by indulgence in the opposite kinds of food run the risk almost invariably of bringing on some other trouble unless a knowledge of each kind of food is brought to bear upon the diet; and such persons generally have a bad opinion of the attempted cure from its failure in their cases.

But the worst of all evils is the attempt to supply the deficiency in the elements of the body (from which more diseases arise than from any other cause) by the use of de-organized elements. It is now dawning fully upon the medical world that phosphates, carbonates, and nitrates when introduced into the system in de-organized state are contrary to the rule of Nature and the fixed plan of God ; and all medicines whether in powders, pills or liquids which contain any of the fourteen elements required by the body have them in de-organized form and are therefore injurious ; and all other elements than the fourteen required by the body whether de-organized or organic are poisonous to the system.

Carbonaceous foods in warm climates or warm seasons excite malaria, bilious fevers, liver troubles, and slow fevers. People with such troubles, should avoid white bread, spices and pork ; and live on fruits, vegetables and grain.

The most nourishing drink for the brain and nervous system as well as for the general vitality is what is called "RALSTON BRAN LEMONADE." This is made in the same way as lemonade excepting that the water has been made almost of the consistency of milk by being mixed with bran and standing at least six hours. The use of bran water for drinking purposes is not likely to become popular as it is too simple in its composition ; but let any person whose brain is tired or who is over-worked or wearied from any employment that saps the vitality take a glass of bran water either with or without the lemonade and the result will be surprising. Owing to the great predominance of phosphorus in bran the nervous system as well as vitality of body and brain are quickly nourished, and the eye becomes bright and all weariness departs. Persons who are easily fatigued during the day should drink bran water occasionally. Shop girls, clerks, people of sedentary habits and care-worn mothers will become new beings under the influence of phosphorus taken in this way ; while on the other hand any

phosphates taken in medicinal drinks or liquid form sold as medicine will be found to be de-organized and therefore injurious to the health. Never take into the system any de-organized elements no matter how pure they may be.

In order to not only cure ourselves and maintain perfect health but also to develop the coming generation into healthy men and women the Ralston Health Club Method should form a part of the common school system of education and should be insisted upon in all communities that pretend to practical education. As the work of the Ralston Health Club is partly charitable we are willing to furnish graded books on health for use in schools free of expense. Proper application should be made to the Martyn College of Washington. Every man and woman and every child of intelligent age should be permitted to become members of the Ralston Health Club.

Scrofulous diseases including blotches upon the face and body and ulcers upon the surface and even within the lungs (as will be seen in the book of Complete Membership of the Ralston Health Club) can be cured by the combined influence of nitrates and phosphates when organized in natural food ; but the same elements in the form of medicines fail to effect this cure. The reason is that de-organized elements are entirely lacking in GLAME. Experiments in many cases resulting in remarkable cures prove that a restoration in the body of the proper proportion of the fourteen elements will bring perfect health.

Food which is most easily digested is generally the least wholesome for a well person. The digestive organs require that kind of food which creates energy and strength of action. We have known many persons having weak stomachs hardly capable of digesting anything stronger than rice, who have gradually acquired the power by carefully training the stomach and attending to the four cardinal points of health, to digest the most difficult food.

Food which contains the most nourishment is usually the

least wholesome. Waste matter is necessary every day in order to distend the stomach and intestines and to produce an excitement of good digestion and a stimulant to the bowels to throw off their excretions.

The use of condiments such as mustard, cloves, horse-radish, sauces and pungent spices have been proved to be injurious to the stomach, liver and especially to the heart; yet they are of no harm to a strong stomach if taken in very small quantities.

Any food, however indigestible, which the stomach demands, should be given to excite the glands and juices of digestion but in small quantities.

Food must contain a large proportion of waste, in order to give healthy action to the bowels.

Hard physical workers require food that is hard to digest, owing to its staying longer with them.

We wish we had space in this book to speak of the many cures which have been brought about by combining the nitrates and phosphates in natural food and thus using them to fight down the influence of carbonaceous food; but all this will be fully stated in the book of Complete Membership.

A person who eats no meat would require about six pounds of food daily; whereas if mixed food is used including meat, four pounds usually suffices.

Fruits and vegetables by their acids and juices serve to drive the effete matter from the system and should be partaken of every day.

Fruits and vegetables which contain but little nutrition are designed by Nature to be eaten as eliminators as they eliminate from the system the dead matter which would otherwise clog it.

Bran cakes made from the outside shell of wheat, which is exceedingly rich in phosphorus containing as it does about all the phosphorus there is in wheat, furnish the best

brain food attainable; but bran should not be eaten if the bowels are easily irritated.

A person who is unable to digest strong food is mentally and physically weak. Rice eaters are weak, effeminate and stupid.

Meat ought not to be eaten by very young persons, as it often causes nervous derangements, fits, and certain indiscretions in youth. The healthiest and purest lives come from those who are not permitted to eat meat before the age of fifteen.

Potatoes sliced thin and fried are indigestible; and, while delicious to the taste they not only afford no real nourishment, but injure the processes of digestion as to other food. They also cause a disarrangement of the liver.

Glucose, which is a perverted form of corn, is prevalent in beer and in other drinks, and especially in soft caramels and creams, and in syrups, jellies and similar things. Although derived from a nutritious food it is in a perverted shape, and to GLUCOSE may be attributed the rapid spread of BRIGHT'S DISEASE.

Trichinæ and tape worm cysts come from pork, raw meat and sausages. Bologna sausages, meat-cheese, and any cooked sausages which contain red meat should be avoided.

FOOD FOR THE AGED.

Grandfather is getting old; the jolly good-natured face is not as bright as it used to be, though the old gentleman seems to be putting on more flesh, while his daily food consists mostly of buckwheat cakes and syrup, white bread and butter, sugar, rice, pork and fat meats. His strength of mind and body have gone and he drones about the house in a continual stupor. He needs a change of food: lean meat and fish, cracked wheat and potatoes, barley cakes, rye bread or southern corn cakes. Give him these and his mental vigor will come back again. Instead of sitting indoors all day he will be more active.

Maybe he is quite thin and lean, with pale, blue flesh. He needs buckwheat cakes, molasses, fat meats, potatoes mashed in milk and well buttered, together with northern corn, cracked wheat and fish, oatmeal porridge and fruits every morning. Are grandfather and grandmother both living; and would you desire to have them with you for a great many years yet, hale and hearty, good-natured and vigorous, actively useful both to themselves and to those about them? You can make them happy, and make their lives such as we have described, by giving them General Membership in the Ralston Health Club.

Second Section of

CHAPTER THIRTEEN.

GENERAL RULES FOR UNSCIENTIFIC PERSONS.

The theory of the Ralstonites, as far as the present volume is concerned, may be divided into two parts:—

1st. The storing of GLAME in the system.

2nd. Eating for Health.

3rd. General (but not special) *Exercise*.

4th. The cultivation of *Cheerfulness*.

The latter furnishes a healthful and happy mode of living, and renders GLAME more at home in the body; although it is a fact that the latter agency is so powerful that it overcomes many a vicious habit and wanton neglect of the laws of health.

Without attempting at the present time to classify our members, for we could not do so without knowing more of their temperaments and conditions, we will lay down the following general rules. Do not fall into the error of supposing that the rules are all there are, or that the food described should be imperatively used.

FIRST GENERAL RULE. *Milk*.—This is undoubtedly the simplest and most closely allied to nature of all means of sustaining the body. It is, however, inadequate. It would not be a difficult matter for a local club to arrange to have pure milk from healthy cows, properly taken care of until ready for use. Milk absorbs both the animal and vegetable life that floats about in invisible form, in the atmosphere. There is magnetic life or GLAME in milk as long as it retains its original warmth, and any subsequent warming will never restore its first vitality. As soon as it is taken from the cow it should be instantly poured into glass jars that have been previously scalded, then sealed air tight. This prevents the milk from absorbing the poisons which exist in every atmosphere. The scalding will kill the germs that may already be in the jar, otherwise Disintegration would commence in the milk before taken into the stomach.

Many persons claim that they are unable to drink milk. This indicates simply a diseased condition of the stomach, and needs to be remedied by our special treatment. An excellent way of drinking milk is to put lumps of ice in a glass, and over this pour enough milk to fill in between the pieces of ice, and instantly drink the whole of it. The cream of course should be left upon the milk unless the patient is troubled with diseases of the kidneys, in which case no cream should be allowed to enter the stomach until the disease has been cured. Not only the cream, but crusts of bread in which there may be lard, fat of all kinds, especially fried cake and pastry, beer, alcohol, and glucose, which is used in many adulterations,—all these are exceedingly injurious if the kidneys are not in good health, but are not apt to do harm otherwise. Still referring to our special treatment for classified members, we say that the worst diseases of the kidneys including the well known and supposed fatal attacks of diabetes and Bright's disease may be cured and absolute health restored. This we will

demonstrate without the use of any medicines and free of all cost.

SECOND GENERAL RULE. *Cheese*.—This excellent article of food may be used as a complete substitute for milk, and requires the following things to be observed in its production and keeping: It should be made from pure milk and cream, taking the milk in the natural state; it should be mild, always fresh, and should be kept in as pure an atmosphere as possible. We confidently expect that in each town and city there will be a club who will elect an executive committee, to serve for a limited time, whose duty shall be to look personally after these matters for the benefit of the entire club.

THIRD GENERAL RULE. *Eggs*.—As milk is not of itself sufficient to sustain life, we shall have to look to other foods. Eggs of themselves contain substantially the entire principles and elements, necessary for the existence of the body. Eggs and milk alone have been known to sustain life for many years. It costs no more to get fresh, pure eggs than to get the kind ordinarily found in the markets. It may take a little more trouble, but the executive committee of your club will look after this for you, and as all of you in turn act on that committee, you will find the social pleasures to more than pay you for the trouble. Eggs obtain a bad odor or flavor from the impure food of which the hens are sure to get too much if they are not fed by the owners. For the purpose of obtaining the best eggs for the health, the hens should be fed upon good, wholesome food and pure water in the morning, and again at night, and then be allowed to pick up what they may during the day. Of course the better way of preparing the eggs is to mix them with milk and cook them as lightly as possible.

FOURTH GENERAL RULE. *Apples*.—This excellent fruit should always be kept where it can be partaken of at any hour of the day and an appetite for it should be created. There are but few brands of apples which suit the

taste of an individual. These should be ascertained and secured. The only requisite being that the apple should be fully ripe. As it is a good plan never to allow the stomach to be empty more than an hour at a time, and as the disease germs in the air are never absorbed by the stomach when it contains food, no better kind of light food could be taken than apples, crackers and cheese once every hour or so during the day.

FIFTH GENERAL RULE. *Fruit*.—Oranges which are very sweet are generally poisonous. So also are oranges whose skin emits a stinging oil. This may be tested by placing the skin to the lips and bending it backwards so as to slightly bruise it. The thin-skinned, sour, or middling sweet oranges are the best. Nearly all the oranges raised in Florida are poisonous to the system, if more than one a day is eaten; while those of California are not quite as injurious. Bananas eaten in America are positively injurious under all circumstances, no matter how they are raised or how they are ripened. In their native country they are excellent as food. In this country they are nearly equal to poison and commence disintegration of the body the moment they enter the stomach. No decayed fruit under any circumstances should ever be touched, even if the decay could be cut out, for the smallest speck of decay permeates the entire fruit. Lemons, if ripe, should be taken either very early in the morning or just before retiring at night. They are very valuable especially if taken without the aid of sugar. Raisins, if large and not decayed, and if they contain no worms, are a more powerful stimulant to the body than wine, and exhilarate the nervous system without any fear of intoxication. But as nearly all brands of raisins contain worms which are not visible to the naked eye, it would be well for the club in your town to borrow a microscope and investigate the condition of the raisins they use. Grapes are generally very good: some are not safe to take; for instance, the little Catawbas will poison a person. The Concords are

the most common, easiest raised and always perfectly safe, if the little fine dust of a bluish tint is on them. Never eat a grape where this is absent, for it indicates that the fruit may have been raised either in the shade or some unhealthy spot, or that they are stale. Grapes should always be on the bunch, and not split or open for they quickly absorb the poisonous life in the atmosphere. The better way to eat them is to go out in the early morning and take them directly from the vines or else eat them at home when they are not warm. Peaches, if not tart, are very good, but the large, coarse, yellow-fleshed peaches are too harsh. All pears are exceedingly beneficial if not decayed or specked with decay. The well-known Bartlett pear is one of the most valuable aids to a good action of the kidneys. When eaten to excess so that the body is crowded with them they become very cleansing. Watermelons thrive best in malarial countries, and even in non-malarial countries absorb the low poisons that lurk near the ground. Not only is this the case, but watermelons also seriously injure the action of the liver, although most persons who have eaten heavily of this fruit and suffer, ascribe the cause to something else. Tomatoes should be eaten sparingly.

SIXTH GENERAL RULE. *Nuts*.—All nuts excepting the almond contain an oil that acts as a poison upon the organs, some affecting the heart, some the liver, and some the kidneys. The almond is very nutritious and fattening. It is probable that no injury could arise from eating them. Nuts, however, are so rich in phosphorus that a few should be eaten after each dinner, and almonds are specially recommended.

SEVENTH GENERAL RULE. *Vegetables*.—There is no doubt but that onions stand at the head of this list of foods. They should be cooked in milk, and generally well done. They aid the body in many ways, but saturating the entire system with them tends to produce a sallow complexion. Next to onions, turnips are to be preferred; the little white

ones being the best for health. Beets, parsnips, carrots, greens and all vegetables come next with about an equal degree of favor. The amount of nourishment contained in those already named is not as great as that which we find in peas, and beans, and corn. The last three will therefore be more valuable for nutrition, but bulk and waste are needed to aid digestion. Every kind of vegetable has its value, and is more to be preferred than meat. We must remember that the strong horse, and ox, and mule, all of which perform such wonderful feats of strength, get their great power from the common grains and vegetables and grasses. Who ever heard of an ox, or a horse, or a mule, eating meat? Persons who live mostly upon vegetables have the best health, the best nerves and the best complexion.

EIGHTH GENERAL RULE. *Meats.*—Meats may be partaken, but the proportion at one meal should never be greater than one-sixth of all the food consumed, excluding drinks. This proportion would probably aid, and cannot in any way injure, the process of digestion. Investigation has shown that the human stomach was created for the digestion of both vegetables and meat. Persons who eat more than this proportion of one-sixth of meat generally are irritable, and have bad complexions, and a tendency to pimples and skin diseases. It is claimed by physicians to be a fact that no vegetarian ever died of cancer. Whether this is true the author does not know, but it is probably a fact. No pork in any form should ever enter the stomach. Some experiments made by the author with this kind of meat developed very startling results, as it is equally true of healthy as well as diseased pork. The best meat is good beef; it may be rare or quite well done. The latter is the safer. Beef not thoroughly cooked in a majority of cases produces germs of disease which cooking would completely eradicate. The old theory that rare beef contained valuable blood properties is the sheerest nonsense,

and although maintained to-day by a few careless physicians, is ridiculed by the best of the profession. The only advantage meat is to the stomach is in the fibres and not in the juice. Lamb should never be eaten rare, and this and mutton rank next to beef in value. All fowl is difficult of digestion, but to a strong stomach presents no danger. To a weak stomach the best method of preparing it is to boil the meat very thoroughly in the form of a stew. The same remark applies to all other kinds of meat not specifically mentioned. All sausages are suspicious, and the red meat apt to be dangerous.

NINTH GENERAL RULE. *Fish*.—All kinds of fresh fish are valuable, but we doubt if the salted or prepared fish should be indulged in to any great extent. Oysters contain almost no nutriment at all, and compared with beef, it would take twenty times the weight in oysters to produce the same nourishment that could be obtained from meat. The best fish of all is fresh salmon; its general effects are wonderful in supplying strength to the body as well as to the nerves and the brain. Halibut and trout stand next in value.

TENTH GENERAL RULE. *Drinks*.—Tea and coffee destroy the best action of the nerves, produce headaches, bring on dyspepsia and do positive injury in every way. The persons who do not feel the injurious effects now, will hereafter. There is no pure chocolate or broma sold in the American markets. The mixture called chocolate contains but little of it and while it may not be injurious in all cases, it is in a majority. Cocoa is less adulterated than chocolate or broma and occasionally some may be found that is nearly pure; this therefore may be used, and produces a lighter drink, not so rich as chocolate. The best drinks for the stomach are hot water, as hot as the throat can stand, or sweetened hot water and milk, or better still ginger in sweetened hot water.

ELEVENTH GENERAL RULE. *Red Pepper.*—This is one of the most valuable of all foods, and should be taken not as a medicine but as a food. If the health seems to be perfect and no malaria or blood-poisoning is present, red pepper should be eaten once a week as follows: Take the quantity of a pea in a large tablespoon filled with milk, or soup, swallow it, and immediately wash the throat with some kind of drink. This quantity should never be increased, but a person who is not feeling well, and especially one troubled with malaria, should take the same quantity once a day until the symptoms entirely disappear. The value of red pepper upon the liver cannot be fully understood until one has used it. We have never seen a case of malaria, or of intermittent fever, or of congestive chills, which could not be completely destroyed by this simple method. It is a well-known fact that red pepper in very small doses given to hens will prevent nearly all kinds of disease among them. The club of which you are a member should see that pure red pepper ground into powder known as Cayenne pepper is obtainable in your locality.

Ill-health is caused by improper food and by an improper disposal of it after reaching the stomach; or by food which is in a bad condition when eaten. Pure digestion is not a species of decay, but on the other hand, it is dissolution without decay. The latter occurs by the natural law of death, and as little opportunity as possible should be given it to take place in the body. The whole secret of a long life seems to lie at the door of this fact, coupled with the generation of the Life Principle to sustain it. Hence, it may be seen that food should not be put into the stomach in a condition of decay or adulteration, so as to clog the system and hold the process of Disintegration there. The disposal of the refuse matter will be plainly stated in special pamphlets to classified members.

THINK AS YOU EAT.

In closing this important chapter it is well to ask our members to think when they eat of *what* they are eating. By this time the nature of the food which you eat will be well known to you, and its uses understood.

What did you eat to-day?

Was it too much carbonaceous? or nitrogenous? or phosphatic? The first undoubtedly.

Now we will say that you have changed your diet and have been eating plenty of nitrates and phosphates. Still something is the matter: the food is too condensed. You need waste matter, and you are apt to regard carbonaceous food as waste; so be careful. Look at the "Table of Foods" in Chapter Twelve, and act accordingly.

Another trouble may arise: you need eliminators; such as fruits and watery vegetables, to carry off the effete matter. Select such foods also.

What did you eat to-day?

This question is a Ralston question and you must answer it, or you are not a Ralstonite; and what is more your answer must be in the language of carbonates, nitrates, phosphates, wastes, and eliminators.

Have you ever known anything about these five considerations of food?

You are expected to read carefully three times every word of these three chapters on food, and we wish you to know what you ate to-day.

It is not necessary to measure the food, or ascertain its weight. Nature allows a large margin; and all you need do is to know something of the general composition of the food you ate to-day. You can note in yourself the most remarkable results from a change of foods.

3d Division: Third Cardinal Point of Health: EXERCISE.

CHAPTER FOURTEEN.

PHILOSOPHY OF MOVEMENT.

A man wagered that he could lie in bed a week without any material change in his health. Upon arising he found that he had not strength sufficient to enable him to stand on his feet. Muscles, bones, tissue, nerves, and even the blood had been vitiated, and were remarkably weaker. He could not understand why absolute stillness should not rest a man, instead of destroying his strength.

Another man carried his arm in a sling for three months to see what would happen to it. The muscles and skin shrivelled, and the flesh was flabby and sickly. The bone of the arm became stiff as though all the vital spring had departed from it.

People who do not exercise sufficiently have flabby flesh, soft and sickly muscles, and their bones are dry as chalk, and are easily broken in a fall. On the other hand if sufficient exercise is taken the bones are full of sap and have a spring or flexibility that will resist a fracture. Such a person is generally safe against disease. Persons once in health ought never to be ill, if general attention is paid to the Four Cardinal Points of Health; and persons in class two should obtain good health by following the course prescribed in volumes two and three of this club; after which they may always remain in class one. It is only a weakened person who is attacked by contagious diseases, or epidemics such as La Grippe.

We will lay down the great law of exercises which is as follows:

RALSTON LAW OF EXERCISE.

Nutrition is drawn into any part of the body in proportion to the amount of movement of that part.

This rule is subject to two limitations :

1. The nutrition can come only from proper food.
2. The movement must not be excessive.

Food, however nutritious it may be, will not become a part of the active, vital organism, until it is drawn to some part of the body by exercise, and that part receives it as nutrition. Much valuable food in lazy people passes away in the excretions or becomes effete in the system. Such persons have bad breaths and carry a semi-corpsé about. Learn that exercise is an imperative law of Nature, and in partaking of what may be made a luxury in life,—namely invigorating activity,—always keep in mind the close relation between all the *Four Cardinal Points of Health*. Remember that a walk without GLAME is a tedious affair even to a sedentary person. Exercise then is for the purpose of inviting nutrition to all parts of the body. Of course you are in Class One and have good health ; and it is not our purpose to make this volume a book for invalids.

If you are ill you will find it necessary to become a complete member, and as such you will be benefited by the great Massage cure, and all the Swedish movements, which are given in Vol. III, together with the full course of Physical Culture, in four departments : Heroic, Hygienic, Psychic and Aesthetic. These three divisions of exercise form too vast a system for this book. Exercises and movements have for generations been a part of all methods of aiding the physician to restore health in the patient. To establish and maintain two great forces is the main object of all the operations of the human system. These are the *mechanical* and *nervous* forces. All the corporeal functions and actions, of whatever kind, are subservient to these chief purposes ; and in the *muscular* and *nervous*

systems it provides organs or instruments through which these powers are manifested. The one set of organs includes the great mass of the flesh of the body covering the skeleton, while the other set is, by its filaments, extensively and minutely distributed to the muscles, as well as to all other parts, besides existing in distinct local masses, in the head and central portions of the body. The nervous forces are of several distinct kinds or classes, each sustaining peculiar relationships to the organisms, but all associated in one grand unit. These classes are, the sensorial and intellectual, relating to the mind ; the reflex, connecting mind and senses with the muscles, the medium of mechanical power ; and the organic, relating to the various agencies concerned in the processes of growth.

These powerful instruments are evidently the means intended for the manifestation of the individuality and distinctive character of the man, the grade and quality of his being. It is through these that he impresses surrounding things, acts upon them in a thousand ways, modifies their relations to assist his purposes, and secures through their use the object of his own desires. It is through the use of these agents, also, that he fathoms the designs of Nature and of God, discovering the laws that appertain to surrounding things and to His own spiritual nature. The possession of these powers fulfils in him his utmost desires, and he can covet nothing more as respects the quality of these powers. They are capable of a progressive and almost limitless expansion, at least this may be said of those belonging to the nervous system. But they may act inharmoniously, feebly, painfully, or antagonistically.

The latter condition constitutes disease. As a man's possibilities of power in this mortal state can not be realized without instruments, so will they find imperfect instruments. Hence we must go to the *source* of these manifestations, if we would correct or improve them whenever they are imperfect or defective.

To improve these capabilities, and to train them to their proper use, is, in short, to put an individual in possession of himself. Ill health is evidence of loss of such control; medical efforts are merely endeavors to restore this control.

In order to acquire balance and perfection in the powers of the mind, the necessity of training them by due exercise, we have seen, has been acknowledged in society in all its grades, from the most rudimental up to the most civilized. This is everywhere the burden of the precept, and is taught in the examples of the most advanced minds. This principle is the basis of all wise education; it is that which raises men from the condition of the savage, who knows only to supply his immediate animal wants by the most simple and direct means, to that of civilized society, with its manifold resources for, and high appreciation of, intellectual enjoyments, to that, indeed of philosophers, and expounders of the most important truths of life and nature.

The importance of this training by exercises is also conceded by most men—it is, indeed, so generally admitted as to make any argument in its favor apparently unnecessary for the purpose of arousing a proper sense of its value as a means of cure. The obligation to labor, in some sphere of genial activity, was kindly imposed on all men by Nature at the beginning, and a sufficient penalty is sure to be visited upon all who transgress this primal law. Men in all states of society fully understand this principle; but they recognize it only in a general way, and scarcely ever inquire as to the *laws* of exercise, its bounds, and its special applications.

The physical exercise imposed by the necessity of supplying food and shelter, and of compassing the various ends of ambition, has served very tolerably the coincident but incidental purpose of developing both the physical and moral manhood of the race. Yet the laws respecting the effects upon the instrument of these powers themselves,

and upon the connected and dependent functions produced by the different modes of manifesting the bodily powers, are generally too imperfectly understood to be made available.

According to Draper, the water taken into the system of a man weighing 140 pounds, in the course of twenty-four hours amounts to 4.1 lbs.; the dry food, 2.25 lbs.; the oxygen, 2.19 lbs.; the whole amounting to about eight and a half pounds of material every day, furnished the system to sustain its powers. A proportionate amount, we discover, is discharged from the body in the same time, there being no increase of its weight. But in the mean time these materials have become greatly changed in consequence of chemical combinations with each other. About a pound and a half of water has been produced in the course of these combinations, half a pound of carbon has been dismissed through the lungs, and a great variety of organic and earthly salts have been concocted in the system and drained off by the kidneys. To convey oxygen and nutriment to the changing structures, about twenty-five pounds of blood have been kept in unceasing circulation through all even to the minutest channels of the body; and about twenty-one pounds of solvent juices have been poured into the digestive canal to effect the solution of the food, to be again absorbed into the blood.

But a view of the results and the means of transformation in the body conveys but a very inadequate conception of the amount and extent of the change produced. For the final eliminatory product is generally the last result of a series of changes that must occur in regular order. So the food and oxygen received into the system enter into many distinct states of union, during their residence in the system, each of which is necessary to the advancement of the vital interests, while it forms a step toward their final dismissal from the body. At each of these stages of progress, malign influences will cause a deviation of the

action, as well as of the product of action, from the physiological standard; the healthful process will be arrested, and other actions are substituted, which defeat the great end of evolving the forces mentioned; the perfect evolution of which it is the aim of all physiological actions to accomplish. Disease is a deviation from the usual and prescribed processes of atomic changes.

CHAPTER FIFTEEN.

A CODE OF PRACTICE.

By way of review let us state that :

1. Nutrition to the body can only come through the activity of the body.

2. Food attracted to any part of the body by exercise gives health and vigor to that part.

3. Food, no matter how nutritious it may be in its elements, is not so easily drawn into the organic life of the system, or "assimilated" as physicians say, unless muscular activity is going on. Much of the best food, not being assimilated, is lost as waste.

4. Assimilated food, after having served its purpose, becomes effete; and such effete matter should be thrown off by exercise and the eating of fruit.

Men and women who are not in a position to devote a specified amount of time daily to the full exercise of the body, will be pleased to have us furnish them with a code of practice which shall contain the simplest possible movements, and yet be effective in serving the demands of health. Such is the purpose of the present chapter. As all our General Members will sooner or later come into complete membership, and probably in course of time, will reach the 100th Degree, we feel sure that they will learn to appreciate the splendid system of physical culture which is found in the book of Complete Membership, to which all

Fifth Degree members are entitled. The four courses, Heroic, Hygienic, Psychic and Æsthetic, furnish a complete and beautiful system of physical culture especially designed for schools and home practice. We have examined every method of physical culture in use in the two hemispheres and we assert that the Ralston system is the best for the reason that its exercises are not only adapted to the needs of health, but they are also arranged in a system of relationship to the diversified needs of the body, so that weariness is not felt; and they result in giving good form, physique and development. They seek to establish beauty and strength of form rather than mere muscular development.

In place of such a complete system, (for which there could be no room in a book of this kind) we now offer the present code of practice. It is simple and without elaboration; and is not in any sense a part of the regular system of the book of Complete Membership.

A CODE OF PRACTICE.

Exercise must be applied to

- 1.—The body in general.
- 2.—The lungs.
- 3.—The skin.
- 4.—Rest.

This short code will be applied first.

THE BODY IN GENERAL.

The principles should not be lost sight of. It is a fact that all parts of the body commence to decay when not exercised sufficiently; but it is equally true that over-exercise will destroy, by force, the supporting tissue of the bones and muscles. Violence is at all times to be avoided. The great athletes all break down before they reach the prime of life. This fact should not make us afraid of exercise, for on the other hand, the bones become as dry as

chalk and very brittle when not used and exercised sufficiently ; so with the muscles and other parts of the body.

The first thing to be done is to learn to stand on the tips of the toes and to keep in good balance. This is of course quite difficult, but its difficulty is the main charm of its success. We wish to now add to the difficulty by having you endeavor to stand on the tip of one foot ; by the tip we mean the extremes of the toes.

When this can be done easily, make an effort to rise, while counting five slowly, on the tips of the feet ; then take each foot in turn. This is almost impossible to a nervous person, but its very difficulty adds to the glow of pleasure when it is accomplished, and keeps the attention of the person on the exercise. We hold that exercise done mechanically never produces the effects that are desired. For people, however sedentary they may be in their habits, to walk when they do not feel like it or do not take an interest in walking, is only to add to their weariness. Exercise should be desired and liked in order to be exhilarating.

The next step to be taken is to place the right arm in front of the body, and try to clinch the fist as tightly as possible without moving the arm ; then try this with both arms in turn.

Then take a potato in one hand and try to crush it. If you are able to do this easily, take an apple or something which is too hard for you to crush ; and if it cannot be accomplished at first keep at it until it can. Endeavor to put all the will power that you possess into the fists, for here lies the greatest physical expression of the body.

The next step to be taken is to bring the fists back to the breast with the greatest rapidity, while keeping them clinched with will-energy. Try to make the motion so rapid that the eye cannot detect the passing of the arm through the air. It is well known that those who practice legerdemain, or sleight of hand, deceive their audiences by the wonderful rapidity with which they can make the

hand pass through the air. So we can all obtain that same speed by sufficient practice; and we challenge any person to invent any more pleasant or exhilarating exercise than this. Its effect on the health is very marked and speedy. All the good results, however, will be lost in the hands of a person who does not observe the precaution to keep the fists tightly clinched with all the will-power possible, while the arms are being moved with this great rapidity. Some people are very stupid. Will *you be* the one to forget this warning?

The next mode of exercising involves the whole body. Take a standing position and lower the body so that the heels are nearly or quite touched by the hips. Rise from this as slowly as possible. Repeat for a number of weeks until the limbs are made very strong; then try to rise slowly but with a little more will-power each time, so that the tendency of the body on coming up is to jump from the floor about an inch or so. Do not jump as this is too violent. The rise must be steady and full of energy. Smoothness is better than a jerky leap. All jerky motions are injurious to good health and good nerves; in fact, it is well urged that the breaking down of the nervous system, which is so common with all athletes sooner or later, is due directly to the bad habit of making so many jerky motions. This is the fault of all gymnasiums. The true principle is that great will-power and strong, steady energy should accompany all practice, without jerky movements. Mere rapidity, as we have shown, is not jerkiness.

The most valuable of all our exercises, next to the first movements, is the following: Take a firm standing position, with the weight equally on both feet, and the heels together as in the military position; place the hands at the waist on the soft, fleshy parts just above the hip-bones; then bend the body right and left, back and forward, as long as you can stand it without feeling weary. No bending must occur at the hip-joints; it should be confined to

the waist alone. Here is where some of our readers will prove their stupidity.

A SHORT CODE OF EXERCISE FOR THE LUNGS.

When we are born we commence to breathe, and do not cease until we die. Life is not only dependent upon the air we breathe, but our health is directly affected by the amount of oxygen we inhale. This is scientifically explained in a book published by the Martyn College, entitled "Artistic Deep Breathing", which every person should have, as it contains an exhaustive treatise, and a large number of exercises arranged for a year's practice at home or in school.

The ancient Greeks and Romans were perfect in shape, grace and health. They were enthusiastic in their belief in exercises in Deep Breathing as a cure for all diseases of the lungs and throat. There has of late been a revival of their methods, and many marvelous cures have resulted. In Germany there are schools of Deep Breathing for consumptives; and it is a well established fact that any case of consumption, unless the victim is on the border of the grave, can be cured by the method shown in the Ralston Book of Complete Membership. These facts are cited to show the great value of breathing exercises.

We will also say that any case of catarrh that the specific exercises of breathing will not cure has yet to be found, and yet the worst case of catarrh can be caused by a wrong or haphazard method of respiration. This shows the necessity of a book of specific cures such as we have, prepared for Complete Members.

In sleep nine persons out of ten inhale through the mouth. In waking hours nearly all persons inhale through the mouth while catching breath during conversation; while a majority who do not have catarrh keep the mouth shut when not conversing.

Mouth inhalations are dangerous to the health for four reasons: 1. They chill the throat and colds result; 2. They dry the throat, and irritation results; 3. They carry dust into throat and lungs, and irritation and disease result; 4. They carry animal and vegetable life into the system, and poison to the blood and contagious diseases result. How about the nose? Well, there are spongy filters in the nasal chamber which catch all the dust and neutralize all poisons, furnish moisture, and prevent the direct contact of cold air against the throat. We have experimented in thousands of cases and we are sure that persons who know nothing of the importance of nose-breathing are ignorant of the first great step toward health, and the avoidance of colds in the head, and throat and lung troubles. If the stomach is not empty and the person takes no breath through the mouth, it is perfectly safe to enter any room where another is ill with a contagious disease. The following exercises will not develop the lungs but will keep them in good health:

1. Inhale as deeply and as long as possible.
2. Exhale as deeply and as long as possible.
3. Walk five steps while holding the lungs as full of air as possible.
4. Walk five steps while the lungs are absolutely empty.

Rest at least a minute between each exercise. Do not practice the above at the time of practicing in GLAMP.

A CODE OF PRACTICE FOR THE SKIN.

This is not Massage,—that vast system of movements which has caused so many persons to arise as it were from the grave in the full restoration of health. As to that we will have more to say; but at this place our subject is more superficial.

THE SKIN. *What is it for?* To encase the body, merely. But it has life, and is filled with thousands of avenues of

inter-communication. The old claim is that the skin is designed for the purpose of exhaling the impurities of the body. We assert that such is not the design of its creation ; but it has been put to this use by the force of necessity. The ability of the skin to throw off refuse matter delays the approach of disease. Take away this power and death will ensue. The pores of the body inhale and exhale, and pour forth poisons in great profusion, yet all this should be done by other channels—a millenium of health which will never be accomplished until some of our members establish Revolutionist Clubs and go at the work in real earnest. To compel the skin to act as a pathway for the disposal of corruption is wrong, and yet until we do form Revolutionist Clubs, that wrong cannot be righted ; therefore, we must now do the next best thing, which is to keep the skin active.

Activity of the Skin. Stagnation is the first cause of decay, and the first step in it. Moving air purifies itself. Plants do not do so well in a room of still air, even if a new quantity of fresh air is let in every hour. Exercise in still air, however pure, is not as health-giving as in moving air. Still water alone becomes stagnant and impure. Moving water purifies itself. A quiet, inactive skin becomes stagnant and putrid. The pores become blocked and filled with dead matter of the foulest character in many cases.

Cleansing is not sufficient. To be sure cleansing *removes* the debris already on hand, but does not give activity to the skin. The two should be combined. The skin is a covering of leather, tough, thick, and capable of renewing itself. It should be kept soft, firm, clean and active. If these four things are observed the skin will last over nine hundred years.

1. *How to keep the Skin Soft.*—Activity is one of the best methods. This will be explained under that head. Combine activity with any lubricant, such as sweet oil ; knead it thoroughly into the skin for a few minutes every day, and

the result will be purity of surface and softness. The complexion will improve wonderfully. The oil should be completely eradicated by the use of soap and hot water, followed by a dash of cold water over the skin.

2. *How to keep the Skin Firm.*—Activity is one of the best methods to accomplish this; cold water also is necessary and generally should be preceded by hot water. A slight sudden dash of cold water on a hot skin produces a contrast which causes the skin to contract and solidify without losing its softness. This is excellent for skin diseases, and will ensure a grand complexion.

3. *How to keep the Skin Clean.*—See the chapter on bathing.

4. *How to keep the Skin Active.*—This should be attended to daily as a means of exercise of the highest importance. We do not claim that the entire body can be made to endure more than two centuries, but we do assert, as we have previously stated, that the skin may be made to endure over nine hundred years. To be inactive is to become stagnant. Rest and sleep should only be employed as cessations of activity, not as periods of decay. The two following modes of exercising the skin are very pleasant and exhilarating:

Place the palm of the hand flatly and firmly on the surface and move the hand alternately in four directions, right, left, up and down. Do this on every part of the scalp, forehead, face, neck, shoulders, arms, chest, back sides, abdomen, legs and feet, in fact the entire body. This method starts into new life all the ligaments, tissues, nerves and blood vessels leading to the skin and in it. Do not bruise or pinch the skin under any circumstances, or irritate it. When the entire body has been thus treated, the next mode of exercising the flesh is to knead it. This is done by taking the skin in the hands between the thick of the thumb and the fingers, and gathering up as much of the flesh as possible, without pinching it—as to produce any

irritation of the skin is to invite to the surface the poisonous humors which would not otherwise have been excited into life, and which will pass off in other directions. This mode of exercising the flesh is one of the most healthful means of keeping it active; and activity is a sure way of preserving the life of the skin. The effect on the complexion is quite remarkable. We have seen some of the worst complexions that could be found anywhere, completely made new by this and the other modes of treating it suggested in this book. The next chapter on cleansing the skin will aid in the results which we are seeking in this.

REST.

Frequent rests are more valuable than long ones. A minute's exercise followed by a minute's rest and continued for a half hour, or longer, would give many times greater results than the omission of rest or the taking of longer periods in the midst of practice.

Sleep is certainly a very important theme for our discussion. We do not expect to do much with our readers at the present time, but when a club of five Complete Members—called a Revolutionist's club—is formed in your locality, we shall then reverse the order of things and get the proper amount of sleep at the proper time.

Let us discuss the question of sleep as it was originally intended by Nature. We are all agreed that we get our life from the sun; that, in fact, we are but creatures of the sun. This claim is admitted by all persons, and, therefore, is not up for discussion. We must follow the great source of our vitality. When the sun is at work with its active influences we should be responsive to the reception of such influences; and when the sun is withdrawing its influences we should reciprocate. How much vitality can we hope to acquire when we are fighting the source of our very existence?

It is an established fact that as soon as the sun passes its

meridian at noon time, its vitalizing influences are being withdrawn. This withdrawing is not marked for several hours and it is not until the sun is low in the western sky that the flowers and cattle, and all life, both vegetable and animal—excepting man—withdraw from the activities of the day, and prepare for slumber. All nature sleeps in the early part of the night. With no vitality in the air, and the influences of the great source of life being withdrawn, it is intended that we should sleep from the beginning of night to the stirring of morn. After the sun passes the zenith of the antipodes, at midnight, there is a stirring of the returning influences, and it is then that the vitality of all creation is at the lowest ebb. More people die at this midnight hour than at any other time. There is yet no vitality in Nature, but preparations are being made. It is the infancy of the day, the weakest period of the twenty-four hours. It should be the beginning of the last half of the night's sleep. And every breath we draw for the next four hours should be moving toward a refreshing awakening, founded upon a good night's rest taken during the hours that preceded the midnight zenith of the sun, when all Nature was sinking.

What folly to go to bed at the very hour when the sun—the source of all our life—is preparing to get up, and with him bring an awakening power of renewing vitality. To be in accord with the sun, we should go to bed with the sun, or within three hours afterwards, and we should arise with his solar majesty, or thereabouts. Will such a revolution ever be established? No. We do not expect it, for the reason that all the affairs of the business world are conducted on the principles of convenience, rather than health. Some day, there may be a few strong, persistent men and women who will stamp their character on the age by trying to make the business and social affairs of life conform to the demands of perfect health. To sleep with the sun always gives wonderful vigor to the nerves, and is one of

the means of curing nervous prostration, and all forms of neuralgia; in short everything that can be traced to the nerves and their ill-health.

Three hours sleep before midnight is equal to six hours after. Too much sleep in the morning deadens the nerves, because it is contrary to the vitalizing influences of the existence we are passing through. Persons who sleep late in the morning are thick-headed. Too much sleep after midnight is the cause.

THE TEETH.

To preserve the teeth we should put them to strong use. Remember the fact that to not use the bones of the body will cause them to grow dry like chalk; so in the case of the teeth, if we do not use them thoroughly and thereby make them gather unto themselves strength, they will decay. Benjamin Franklin discovered this fact in his own case and said that more teeth were ruined by eating soft food that required no strength of biting than in any other way. The dog keeps his teeth strong by gnawing at bones. Pressing the teeth together firmly will add much to their power. We have seen loose and apparently worthless teeth made firm and restored to perfect health in this way. The exercise should not be too vigorous at first; always remember in any exercise, that there should be some reserve power. Any refuse matter about the teeth should be taken off as soon as it is found, and food ought not to be allowed to remain a moment after eating where it can touch the teeth. Thus we see the exemplification of the two principles that stagnation, or non-use, causes Disintegration, and lack of cleansing will cause the same thing.

THE HAIR.

The hair should never be worn less than two inches long. Very short hair before middle life causes a tendency to a weakening of the brain, and may lead to insanity. The health of the nerves is always much greater with hair that is

two or more inches in length than otherwise. The scalp should be kept in full exercise in the way suggested in the next chapter, and the hair should be constantly combed and brushed as dry as possible.

Life is wonderful; the human body is wonderful; and many are now for the first time learning what it is. When knowledge shall have ripened into experience, and that experience shall be life itself then may you and all of us acquire perfect health and a happy and independent longevity.

CHAPTER SIXTEEN.

BATHING FOR HEALTH.

It is a lamentable fact that very few persons know how to bathe correctly. There are many books that give advice as to the necessity of bathing, and some add a few hints; but we will be the first to deal with the subject in a thorough manner, and at the same time correct some of the popular notions as to the effect of bathing. We do not agree with Prof. Shaftesbury as to his statement that bathing in hot water is injurious if persisted in too much; although he is correct in saying that hot water bathing wastes the magnetism of the body very rapidly. For the purposes of accumulating magnetism under his regime it is perhaps better to avoid too much hot water. But we are now discussing the value of bathing for the other purpose of cleansing the body. We will not lose sight of the fact that the accumulation of dead matter on the surface of the body causes a rapid decay of the skin and prepares it for the eruptions that are sure to follow. In the middle ages the people did not bathe at all, and skin diseases of all kinds, as well as plagues and epidemics, were rampant. In proportion as the people bathe they have good complexions and clear skins. The one law of death is only the law of

disintegration. Stagnation causes the latter and that is why we die at all. The machinery of the body does not break down until its parts commence to disintegrate. The cause is in our control: the result depends upon us.

Before taking a bath find out first if one is needed; for if not, it is folly to bathe. Never bathe merely for the pleasure of it. Whenever the body is dusty take a cold water bath in the following manner: Either get into a tub of cold water, plunging into it all at once, after wetting the head, or take a large sponge, dip it into a basin of cold water, sponge the face and neck and upper chest rapidly; then take a towel as dry and warm as you can get, and rub yourself dry. Use plenty of dry towels in the endeavor to get dry as soon as possible. If you plunge into a bath-tub of water it is a good plan to re-sponge the parts again, that is, to wet and wipe them once more; this is very pleasant in its effects on the skin. It might be tried even with a basin of water. Then take in the lower chest, and wipe dry, following the same plan as before; then the hips, which should be very thoroughly bathed, and finally the limbs and feet. The dry chest will be in a glow of life, and there will be an unexpected warmth to the body in spite of the cold temperature of a bath-room. Try it. We dislike here to mention a fact that ought to bring a blush of shame to the country girls, and in the winter season, to the young men whose life is spent on the farm, or in the smaller towns; the occurrence of a bath is an epoch in their career. We will not be believed, except by the guilty parties themselves, when we say that the majority of our farmers and their families do not bathe at all, or if they do, it is only when driven by their own disgust that they perform this act most unwillingly. Yet in the life of a farmer we have nearly all the surrounding influences that ought to make them healthier than city people, but the city people live longer as a rule.

The foregoing bath is intended only when the body is dusty from outward causes. We will come to it when its own deposits are present tending to cause Disintegration; for if these are allowed to remain we shall have a step toward the death of the skin. Here we must use very hot water. The hotter the better. Get some good soap. Unite the soap and the hot water and rub it into the flesh. Use plenty of soap and make a thick lather. This should be kneaded into the skin thoroughly. It is better to get through with the face, neck, and upper chest first. Then deal with the rest of the body in the same order as mentioned for the cold water bath. There is a special advantage in thus taking the separate parts of the body and wiping them dry before going to the other parts. Always get the chest dry as soon as possible. Do not prolong the bath. It is well to prolong the time spent in wiping the skin for it cannot be made too dry, and the exercise given it in prolonged rubbing is very good for the skin. However, do not irritate it, as humors may be brought to the surface. Never leave any soap on the skin, as it always weakens it. To prevent the weakening effects of a hot water bath always end by dashing water that is cool on the body, then repeat with water a little cooler, until by degrees you can stand cold water. This hardens the surface and is good for the nerves. Always lie down after a hot water bath and sleep. Taking it at night is preferable. A hot water bath in the day, followed by exposure in the cold air, may produce weak lungs.

THE SCALP. How to deal with this is an important question. It may be cleansed with hot water followed by cold, if neuralgia does not follow. The application of hot water to the head thins the blood and often cures headache, if followed by cool water and then rubbed very dry. The latter precaution is not observed by people generally. Whenever the body or head has been subjected to cold water the application of the cold water should be quickly

over, and, without any delay, the part be rubbed dry and warm. To wait until a chill is felt is not free from dangers. Kneading the scalp is very valuable. A stiff fine brush made of good bristles, should be used for five minutes every day.

Wherever there is any stagnation or any corruption in any part of the body, in or out, then there should be daily cleansing. Here we find a question of great difficulty staring us in the face. It seems easy to cleanse the body outwardly, for we can get at it. This of itself, we know will prolong life. But it will not add many years to our existence,—say not more than ten. This is a very fair estimate. The outward cleansing is always offset by the inward impurity; for we know that all food after leaving the stomach and duodenum is mostly mere refuse, and in a bad state of corruption; and it is often so in the stomach. The latter is a dangerous condition of the health. While we are met by the inward corruption as an offset to the efforts toward cleanliness, we shall make but little progress towards preventing the wearing-out of the system. If there were more inward cleanliness there would be less outward uncleanness. It is even a fact that the diseases of the kidneys are due to nothing but the unclean condition of the kidneys themselves. Could they be washed out, tendencies of nature to heal its injuries would go to work and restore even the worst cases of Bright's disease to a perfect condition. We are aware that this statement is very strong, but we have substantiations enough to warrant us in making it. And we will include also Diabetes, and Gravel. These are due to the clogging of the kidneys. These little implements of water action are in their best health bad enough, and in their worst condition not much worse. It is their clogged condition that prevents their action, and corrupts the blood. Water, the element that they delight in, has a very ready and wonderful effect upon them. To be able to reach and flood them with water,

and in certain cases with a slight mixture, is sure to result in a new life to these diseased organs. We shall give to our complete members the proper treatment without any cost whatever. To state it now would lead to injury, as no two cases are alike.

Under our inward cleansing system, we have seen the worst cases of Dyspepsia, Liver Complaint, and that dread disease, Heart trouble, perfectly cured.

The building up of powerful lungs belongs to another line of practice and treatment mentioned hereinafter.

4th Division: Fourth Cardinal Point of Health:
CHEERFULNESS.

CHAPTER SEVENTEEN.

THE NATURE OF CHEERFULNESS.

One of the great American papers, in a leading editorial, recently gave utterance to the following views, which are published in full:

“ It is remarkable that a man 82 years of age should be at the head of the English government, and that he should be able to bear the strain of taking the chief part in the election which brought him there. Mr. Gladstone seems to defy all expectations, but the surprise is taken away when one finds out that his health has a substantial basis in three facts—a sound constitution whose integrity he has never violated, a devoted wife who saves him from worry, and a first-class physician who regulates his living and sees to it that he does not go beyond the limits of what he can safely do. In exercise, in rest, in diet and in sleep every effort is made to secure for him the best possible conditions. Only in this way could his life be maintained at its

present vigor. He is a fine example of what can be achieved when the foundation of life and usefulness is laid in physical health. Mr. Gladstone is a standing witness of what a man can do who obeys the laws of his physical existence as carefully as all men ought to obey the laws of God. He may hope to live, under present arrangements, until his physical system is entirely worn out. The late Dr. James Freeman Clarke was an instance of what a man can accomplish who pursues a similar course. He was born only four months later than Mr. Gladstone, and might have been living to-day if an accident had not broken him up. He was remarkably busy down into old age, and was always remarkably well. When asked one day how he could keep up the strain in his old age, he immediately said: 'I never worry; I take all the sleep I need; I am always regular in my habits; and I maintain a cheerful disposition.' By these four rules he lived, and it is evident that Mr. Gladstone also still lives by following practically the same plan."

Dr. Clarke had four rules by which he lived: the first "I never worry," and the last "I maintain a cheerful disposition." These are one and the same, and it appears that the alpha and omega of his life were founded in cheerfulness.

What is this one great factor of good health and longevity, and whence comes it? Is it light-heartedness? No, for that is often an illogical good nature. Is it pleasure? Not necessarily, for that is the lot of those who are fortunately situated, and such is not the case with all of us at all times.

A great misconception of cheerfulness occurs when one *tries* to look pleasant, to smile, to be jolly, to be even flip-pant. Others are counted cheerful who are full of mirth; but experience shows that "comical geniuses" have their reverses, and the funny man of to-day is the despondent man of to-morrow.

True cheerfulness is of three kinds:

- 1.—Plain contentment.
- 2.—Happy contentment.
- 3.—Happiness.

These are degrees of each other, and we will discuss them in their order; but first we would lead our reader and member solemnly and sacredly into a more profound consideration of that foundation of true cheerfulness which must be laid in the depths of every life. A structure cannot rest upon air, and here we have the grandest structure of our earthly existence. To be contented or cheerful upon nothing is a false hope: it cannot be.

Friends tell us that cheerfulness is the source of health and happiness; and therefore we are advised to be cheerful. It is preached from the pulpit, fulminated from the press, and drawn from the lives and sayings of all successful characters: BE CHEERFUL. But how? Can a person sit down and summon a certain amount of this essence of health and happiness at will? If so the amount could be regulated at will.

No, cheerfulness must grow, and it requires time. The seeds must be planted, the soil nurtured, the tree cared for; and then, in the season of ripening, the fruit will fall at our feet, perennial and life-lasting. The seeds of cheerfulness are ambition, mental employment, and an immediate purpose in life. These are taken from the great study of character, and their growth is accompanied by the development of character which is the tree. The fruit is either plain contentment, happy contentment, or happiness.

Any member of the Ralston Health Club who possesses all three of these degrees of cheerfulness, and who abides by the simple rules of the other three *Points of Health* ought to live, and will live, to an extreme and happy old age, retaining the full use of all the faculties, and shaming those younger persons who regard old age as a period of

dependence and uselessness. Will you, with us, endeavor to linger in the golden days of life's early autumn by living a new existence from this time forward?

If so cheerfulness must be one corner-stone of such a life; and this must be cultivated. Therefore take the matter under careful consideration; and if you prefer mongrel health and a life shortened by carelessness then close the book here and now; but if you wish to go with us as a good Ralstonite, then read the next two chapters, and adopt the plan given in the latter.

Plain contentment is the first or lower stratum of cheerfulness. It may abound in tears or smiles, have its ups and downs, its to-days and to-morrows; but it holds the even tenor of its way, like a rope of gold amidst a rift of clouds, leading us ever upward and onward, and binding the soul of to-day with the God of to-morrow. It is the first fruit of training in the "One Hundred Points of Character."

Happy contentment is the middle stratum of cheerfulness. In it we find some of the sweetnesses of life, and the now budding graces of heart and mind. It is the richer and better fruit in the ripening of our character.

Happiness is peace and joy found only in the *citadel* of character. It comes always and surely to those who seek it; and with it we learn that disease is a sin and poverty unnecessary.

CHAPTER EIGHTEEN.

THE USES OF CHEERFULNESS.

All the world agrees that cheerfulness begets good digestion; brightens the eye; lightens the heart; tempers pleasure; and stamps a rainbow upon every tear of sorrow.

These are its chief offices.

But how can a quality so evanescent affect the particles of matter which make up the physical body? There is no answer to this question except upon the theory that such a force as GLAME exists: a theory now well established although at first it received but little sanction except from scientists and thoughtful men and women; and if any person still lingers in doubt as to the existence of GLAME let that person think of the peculiar feeling of buoyancy which pervades the entire body of a cheerful individual, and call that GLAME. But this is idle; everybody believes in GLAME; and everybody who is in the Ralston Club will some day reach the 100th Degree, and thereby enter the "Shaftesbury School of Philosophy," where the wonders of GLAME and the great electric sea of the universe, AE, are set forth and proved in "Our Existences."

Take light from us and its absence is darkness. Take GLAME out of life and its absence is non-existence; both as to soul and body.

This great truth is everywhere presented to us in little things. A pear is luscious: but we can pick up every day all the elements which form the pear, and we can mix them in the exact proportions of the most relishable pear ever tasted; but the result is nauseating. We cannot put GLAME into the pear, nor can we put GLAME into any

organism excepting our own growing body. Yet the pear when growing draws this subtle force, and we relish it. The ancients called it *osmazome* and asserted that what we now call the *flavor* of food was a fibre which accompanied it. It is but one of the offices of GLAME, as can be proved.

An experiment was once made, in which a quantity of the kind of food most relished by a certain dog was cooked until all the flavor was gone. The dog refused to touch it, and had nearly starved to death when the same food with its natural flavor was given him. What wonder then that medicines are not relished; yet some people prefer to take them.

As GLAME is to food, so cheerfulness is to its digestion. Experiments were made which showed that the stomach of a man refused to deposit the juices necessary for digestion when food which had lost its flavor was received into it; and in a certain case the process of digestion ceased entirely when a fancied slight at the dinner table caused a young man to "pout," or become gloomy; and in still another case of a serious and almost fatal attack of indigestion the physician adopted the plan of having "good news" brought, and thereupon the stomach deposited its juices and the distress was soon gone. A young lady was ill in bed, had lost her appetite, and seemed to be in a decline. The promise of a trip to Europe revived her and she at once began to get well. Such experiences are common, and a thoughtless person exclaims: "O, well, the thought of a trip to Europe will revive anybody; it is pleasure." But how? A body can do ten times as much exercising in play as in work, with less real weariness. A girl who loved to dance, was prostrated with a terrible headache; an unexpected invitation to an impromptu dance at once revived her. You all exclaim: "Any pleasure will make a person well." Yes, if the other Points of Health are looked after.

Cheerfulness affects the stomach, lungs, heart, liver and kidneys. How? Simply because it draws GLAME into these organs, and that means life. The distinction between life and the living body should be borne in mind. The flavor of food is not the food itself nor any part of it, not even an atom of its composition; so the life of the body is not one atom of the living body. Stop the breath, check the beating of the heart, or the AE waves of the brain, and life is gone; but the body immediately dead is just the same; though the combined skill of alchemist and physician cannot put back that GLAME called life.

It is all about us, and cheerfulness is sure to draw it from food and air. For the reason that some people will not be cheerful under any circumstances we doubt if such people can draw GLAME by the exercises given in an earlier chapter, as they would at once doubt the power of such a principle. So also cynics are never cheerful and therefore its opposite—*irritability*, especially in private life, is sure to drive vitality away. It is not true that dyspepsia is the cause of irritability; but it is true that irritability is the cause of dyspepsia. The crime of cynicism is the father of much ugliness of face and heart. We never look into a hideous face but we see the inexcusable irritability of the disposition. The three degrees of cheerfulness will make every face beautiful; the features which are embellished only by mechanical nature tire us as we know them; while those which are demolished by nature grow fascinating under the influences of their owner's kind disposition; and such people selected for husbands and wives are never wearied of.

"Why can't I grow fat?" Because you are not cheerful. You eat plenty of carbonaceous food, but it goes into the stomach reluctantly, finds a limited supply of gastric juice, and the blood will not take it up; so it goes out of the stomach as waste. Analysis showed, in the case of a hearty eater who was lean, that nearly all the carbonaceous

food was lost as waste. It is not a theory but a fact, well proved by experiments, that lean persons who cultivate the three degrees of cheerfulness will grow fat. Show us an exception to this rule as laid down in the book of Complete Membership, and we will show some failure to comply with the rule.

Here is a nice looking man. He was with three companions a year ago, and all four agreed to live according to the Ralston plan as to food. Cheerfulness was adopted by one only; he has just passed by; he has assimilated all the food he ate, and he looks like a well-to-do, nicely fed gentleman; while his three companions say the Ralston method is not uniform in its good results.

In the last twenty years we have made over ten thousand observations, and we find the following remarkable facts to be invariably true. As no searchers into the cause of disease have entered this field we ask all physicians to observe the uniformity of occurrence of the same facts. First, an irritable person breathes with difficulty and the respirations are short. Second, a cheerful person breathes twice as much air and with pleasant ease; consequently carrying more oxygen into the system. Third, disappointment, or anything which detracts from cheerfulness, causes an almost complete cessation of the act of breathing; sometimes leading to fainting or prostration. Fourth, an approaching headache is always accompanied by an action of holding the breath, and letting it out in sighs, or otherwise reducing the respiration to a minimum, which accelerates the headache. Sickness is always at first accompanied by the same decrease of breathing, and this causes the heart to beat faster in order to support life; up goes the pulse and a fever ensues. Fifth, the saliva of a human being is affected by the disposition. All good physicians know this; and it is possible to cause hydrophobia by the bite of an excessively irritable person. A child fed upon the milk of a vicious cow died for lack of assimilation.

Such facts are wonderful and must open to scientists a new field of investigation.

CHAPTER NINETEEN.

THE CULTIVATION OF CHEERFULNESS.

All of us may control our dispositions. Nothing grows so fast as irritability, and yet it never becomes indelible. Some habits are fixed, but this is the most readily removed of any. The reason is plain. The one great purpose of creation is perfection. Remove the cause of disease and illness disappears; remove the cause of ill-nature and it vanishes at once. The cause of ill-nature is similar to its parallel, darkness, which is the absence of light. Bring on the light and darkness vanishes.

Cheerfulness is the light.

Having analyzed this affirmative principle of health, and followed up a line of experiments for years, it has been found necessary to furnish a regular and thorough method for the cultivation of its three degrees; which are plain contentment, happy contentment, and happiness. This method is formed from necessity, and no other plan has ever been devised that can take its place. We have said that the seeds of cheerfulness are ambition, employment and an immediate purpose in life. To furnish these it required the establishing of a new system of self-culture, and such is the course of training known as the "One Hundred Points of Character." It is designed as an advanced course for Progressive Ralstonites, who upon reaching the 20th Degree are presented with a large book containing the system of training.

It has been in operation for years; and those who have passed the earlier stages have felt the inspiring influences of a growing noble character; while the later stages have

revolutionized lives which might otherwise have been wasted. A life of real, substantial *happiness* is sure to attend those who enter into the *Citadel of Character*, which, like health, has its Four Cardinal Points. This is a new education ; a new means of unfolding the powers that lie latent in every life. By such study, such discipline, such self-making we learn what we are capable of accomplishing in ourselves ; and the solid satisfaction that comes from a knowledge of self-advancement in life with its evidence of progress coming to us day by day affords the only real happiness that humanity can glean from earth.

It is generally useless to ask a person to *buy* a course of training, no matter how beneficial it may be ; and we have therefore outlined a general plan whereby all Ralston members may take degrees and by so doing obtain the very best self-training known.

Pupils may spend years in the "School of Character." The pleasure of the study is so satisfactory that one and all report : "It keeps me constantly cheerful." As such it is to-day ; and never before has any means been devised for the creation of real cheerfulness. If you ask anyone how to keep constantly cheerful, the answer is : "Why, try to be, and you will be." This has proved an unvarying and dismal failure.

In closing this chapter let us ask you to think solemnly of what you are, what you have been, and what you *may* be ; and to take that body of yours into Nature's repair shop, and there rebuild it on the lines of perfect health, in order that it may be the fit dwelling place for the human soul divine.

We will help you, encourage you, inspire you, and by the light of latest science guide you to that goal that is easily within your reach,—SUCCESS.

Here is our resting place. The Four Cardinal Points of Health have been fully presented to you, and nothing remains for our General Members, or those who are in Class One. The chapters of this book furnish a safe, sure and lasting guide to Perfect Health, and its unlimited preservation. The Club, of which you are a member, relies upon the great laws of Nature, which are supreme. If your friends, who do not care to join the Ralston Club, prefer to rely upon drugs and medicines, or doctors' prescriptions, let them remember that these are but lesser and perverted processes of the same great laws of Nature which *you*, as a Ralstonite, advocate.

The Ralston Health Club is the first attempt ever made to reach Nature and to adopt her plan as ours for the cure of disease and the acquisition of Health and Happiness.

As a Ralstonite you are expected to live up to these principles in a general way; and occasionally to win another into the path of living designed by the great mother of life.

The two chapters that follow are not for you, unless you desire to do some good in the world by quietly drawing those, over whom you have influence, into this Club; or, unless you are not in perfect health, but desire to attain it.

In either case you may read on.

In writing to us always mention your club number.

CHAPTER TWENTY.

CHARITY WORK OF THE RALSTON HEALTH CLUB IN THE CURE OF SPECIAL DISEASES.

What true charity consists of, is a question. A gentleman travelling along a dusty road on a hot day called at a lady's house, and asked for a dinner, saying that he had no money to give in payment for the same, but would saw wood as a means of remuneration. The bargain was made and faithfully executed.—A lady in needy circumstances was very ill, and unable to exert herself in the slightest degree. Strangers cared for her, fed her, and brought her back to health; they asked nothing in return.—A tramp, too lazy to work, requested a dinner, but refused to do a slight errand in payment for the same.

Here are three cases which are constantly presenting themselves to those who are charitably disposed. The first and second are instances of true charity: it was charitable on the part of the lady to allow a stranger to work for his dinner, although the exchange was even; and it was deeper charity to care for a helpless invalid. The third case,—that of the tramp,—is the common nuisance of everyday occurrence, and to encourage the lazy is a mockery at charity.

The Ralston Health Club proposes to admit to its membership and to its kindest care all persons who desire *health*; excepting the lazy. Leaving out of consideration the latter portion we find there are three other classes, *all* of whom we wish to add to our club:

1. Those who do not ask charity.

2. Those who ask charity and have no money, but can remunerate us by their good-will.

3. Those who ask charity and are physically helpless.

The first of these may take Degrees as provided in chapter twenty-one; or, instead, may purchase our books of Inside Membership and Complete Membership for five dollars. The second class are provided for in the present chapter. The third class,—helpless invalids,—will be looked after by the local Ralston Health Club of the town or county where they reside; and without expense.

The present chapter is written as a guide to persons who are not in perfect health; but who are General Members of the Ralston Club; and who wish to receive special treatment either in the book of Inside Membership, or in the larger work of Complete Membership, but are not able to pay in money for these books. They and all persons, sick or well, should become Complete Members at once, if possible.

Please bear in mind that persons who take the pledge of a Progressive Ralstonite are made recipients of these and other advanced works free; and are not considered in any sense as charity members. See chapter twenty-one.

For the convenience of our members we will separate the present chapter into the following divisions:

1.—First division: Price.

2.—Second division: Inside Membership.

3.—Third division: Complete Membership.

4.—Charity Conditions.

5.—Fifth division: Inattentions; Complaints; How to write to us.

6.—Local Ralston Clubs.

First Division of this Chapter: PRICE.

1. The Book of Inside Membership costs one dollar. It is given free to any person who procures the Book of Com-

plete Membership; or who complies with Condition One of the "Charity Conditions" of this chapter.

2. The Book of Complete Membership costs five dollars, with or without the Book of Inside Membership. It is free to all members who comply with the second condition.

COMMENTS:—One visit from a physician and the drugs he prescribes cost more than all memberships in the Ralston Club. Whatever medicines he may give can only operate as *lesser forms* of the great Natural Laws of Health which you, as a Ralstonite, are upholding. Which do you prefer, the greater or the less? the Natural or the perverted? No person can possibly be sick who lives half up to the Ralston doctrines. Neither have we failed to cure where the rules of health are adopted. We have thousands of letters from our members.

Nearly every person has written us long letters, so many in fact that we did not have time to answer them. They wrote in various languages, but each letter contained ideas somewhat like the following extract:

"I procured your book concerning the Club, and by giving a few circulars to my friends soon learned that I had become an Inside Member. Then I was delighted with the result. I must confess that before I joined, I looked upon the matter as visionary and uncertain. Now I see it is simple, practical and very valuable."

The foregoing is the sentiment of one person, but voices the expression of nearly all others.

Many letters come to the college, and one said:

"So vast are the possibilities of doing good with the Ralston Clubs that they ought to be established everywhere, for the sake of charity, if no more. Nearly everybody in America has heard of the Martyn College and its various branches, and your influence and wealth back of the Ralston movement would soon place his wonderful discovery where it must do the great good which an all-wise

Providence seems to have inspired the inventor with giving to mankind.

“If your publishing house should undertake it, pray do not seek to turn it into financial profit. It would degrade this noble charity. Nor *do not give it away*, for people never appreciate anything that is *entirely free*.”

In view of the universal approval of our members we have adopted the present plan as to prices, and experience stamps it as perfect. The receipt of one dollar for the first book just about keeps the Club alive.

Second Division of this Chapter: INSIDE MEMBERSHIP.

This consists of a small book, containing *specific treatment*, coupled with the *three* most effective *general* cures of the Ralston Method. In applying for this it is necessary to make the pledge of secrecy. This pledge was formerly required for both Inside and Complete Memberships, but has been removed from the latter. We would gladly remove it also from the former; but many reasons exist why this cannot be. There are some things in life that are apart from the world,—notably the relationship of private life,—and this must be of them. Inside Membership contains three cures, and specific treatment, as follows:

- 1.—The Ralston Vitality Exercise.
- 2.—The Ralston Magnetic Bath.
- 3.—The Ralston Anti-Death Treatment.

The first, or *Vitality Exercise*, is in no way like the other treatments; it is original with Ralston, and is absolutely the only exercise of its kind ever invented. The results already accomplished by the great secret laws of Nature are too remarkable to be chronicled. Let us tell you a little secret. The fluids above and around the stomach are designed to perform the work of *decomposing the food*. Their purpose is to move *into* the stomach and *onward*.

If, instead of performing this purpose, they pass into the *circulation*, or remain above and around the stomach, they decompose the blood, tissues, nerves, bones, etc., and cause a tendency to disease, headache and general ill health. Wherever these fluids may be they cause decomposition. Their mission is to pass *into* the stomach, decompose fluid, and then go *onward* as soon as possible. Right here lies the possibility of adding, at least, FIFTY YEARS to life.

The second treatment, or *Ralston Magnetic Bath* is quite another thing.

Here we have a delightful and fascinating exercise. The human body is capable of developing a vast amount of magnetism from its animal electricity, which is generated on the same principle that is used in the development of electricity for mechanical purposes.

The third or *Anti-Death Treatment* contains one of the grandest of all treatments ever invented for the cure of disease. This treatment has been sold for many dollars, as much as five and ten dollars having been charged for it within a year. One doctor, it is claimed, has sold half a million copies of a pamphlet under pledge of secrecy, at a large price. While the Ralston Health Club uses a similar and better method, which is made a part of the treatment of patients in hospitals and sanitariums, and has entered into the practice of many of the most skillful physicians of the country, yet it forms but an incident in the general method of our club. The presence of the ashes in the abdomen causes KIDNEY TROUBLES, and prevents their cure. Owing to the porous nature of the body the rank odor of these ashes reaches the skin *last*, and if not removed by bathing, results in skin disease. It is well known that in the middle ages, when baths were never taken, skin diseases were epidemic. This corruption, coming from the ashes of the abdomen *before* it reaches the surface of the body, must affect all the organs, and do incalculable damage to the heart, liver and blood, as well

as to the stomach. If its evil effect is so great upon the tough skin, what must it be upon the more sensitive organs? Couple this danger with the disintegrating power of the upper fluids and can we wonder that man does not live over threescore years and ten! The Ralston Anti-Death Treatment, in its present shape, is now re-arranged for specific cures; and does away with the inconvenience formerly attending it. No other similar method compares with it.

The foregoing are the contents of the Book of Inside Membership. In sending for it you must copy and fill out the following

STATEMENT AND PLEDGE.

I enclose One Dollar for the Inside Membership Book and pledge my honor to keep secret the contents thereof. My Club Number as a General Member is... ..

(Name).....

Street and Number.....

Town.....County.....

State.....

But if you do not enclose the dollar, and prefer to rely upon the first condition of the "Charity Conditions," you must not send the foregoing, but instead, copy and fill out the following

STATEMENT AND PLEDGE.

I hereby state that my Club Number as a General Member is.....; that I have obtained a recruit to this Club whose Club Number is.....; and whose name and address I give as follows:

.....

.....

I therefore desire the Book of Inside Membership, and I pledge my honor to keep secret the contents thereof. My name and address are as follows :

.....

.....

[Enclose 10 cents in stamps for mailing.]

If your illness is specific, you must answer the following questions, and mail the replies to us. It is not necessary to copy the *questions* ; merely answer them by *numbers*.

EXAMINATION QUESTIONS.

1. What is your height ?
2. What is your weight ?
3. The measurement of your chest under the arms at fullest expansion ?
4. Your complexion ?
5. What special disease are you suffering from ?
6. How long have you had it ?
7. What is your temperament ?

NOTICE.—If at any time during your membership you should fall from first rank of health to any other, please notify us at once, or else, in case of immediate danger, consult some Ralstonite, in your locality who shall be known to you by his seal and certificate.

In returning this, please enclose five two-cent stamps, to ensure an answer and pamphlets. Send to

MARTYN COLLEGE,
P. O. Box 291,
Washington, D. C.

The temperaments are Osseous, Lymphatic, Sanguine, Melancholic, Executive, Hysterical, Mental, Visceral and Spiritual. These are fully explained in "Personal Magnetism ;" and are matters of common knowledge.

The Book of Complete Membership can now be obtained without making any pledge of secrecy ; and members may secure that book without possessing the Book of Inside Membership.

If you apply for either book free, as a Progressive Ralstonite, it is not necessary to use the statements and pledges of this chapter, as you will take degrees under Chapter 21, which see.

Third Division of this Chapter : COMPLETE MEMBERSHIP.

This consists of a book which is larger than both the Inside Membership Book and General Membership Book, and is worth many times their combined value. We state this because we wish to convey to the public an adequate idea of a work whose influence is destined to affect the health of an entire nation.

It is the most important book ever issued, and should be in the hands of every man and woman, no matter what the cost. Every person who has a desire to do some good in the world, to benefit mankind and to help to establish a new race, should aid at least one person to obtain this work. It will be an inspiration in days of health, and a certain means of cure in case of sickness. While it may be purchased for money we prefer to do as we have done—offer it as a reward for the loyalty of our members. This book is accompanied by a seal and certificate of Complete Membership in the Ralston Health Club, with freedom from all dues and assessments for life, both in the National Club and Local Club, to which all Complete Members are admitted freely, for mutual help and advice. Therefore become a Complete Member at once. The following is a brief outline of the

BOOK OF COMPLETE MEMBERSHIP.

It is divided into Four Parts.

Part One of the Book of Complete Membership contains the NINE GREAT LAWS OF NATURE designed by their processes to expel disease from the human system. These laws have been discovered by experiment, and while some of them have been known before, none have ever been presented in their now infallible form. All physicians and specialists, and all treatments of any value, are dependent upon these Natural Laws, but in perverted processes. It is better, therefore, for you as a Ralstonite to seek health under the great laws, than in their perverted and lesser processes.

Part Two of the Book of Complete Membership contains the complete system of MASSAGE AND MOVEMENT CURES. These are added to the Ralston system, not as a part hereof but because they are valuable and aid to hasten natural cures. They are accomplishing many marvellous results, and practicing physicians as well as the leading hospitals are adopting both the *Massage* and the *Swedish Movement Cure* in the the most effective manner. We believe that these methods have been kept too much in the control of a few, whereas every home should adopt and practice them regularly; and for that purpose we have given all the rules and the full practice of every kind of massage treatment; and that which has heretofore cost from fifty to five hundred dollars may now be had free in your club book.

Part two also becomes specially valuable in that it contains the entire "Ralston School of Physical Culture," a substitute for a complete gymnasium without apparatus. It is divided into four courses and each course is fully described with the theories or science of physical culture, as in a lecture, attending every movement and part of movement used. This is a complete progressive course of

exercises for schools, and as such must displace the less valuable methods now in use. It is the home and school gymnasium. A complete course in the great colleges at Washington and Baltimore costs \$40.00. Here it is obtainable without cost. There are four courses: the Heroic; the Hygienic; the Psychic; and the Aesthetic. The exercises embrace all that is valuable in the Ling, Delsarte, Ralston and Shaftesbury courses of self-culture for the cultivation of Health, Strength and Beauty.

This system is to be introduced by us into every school of America.

Part Three of the Book of Complete Membership contains the RALSTON SPECIAL TREATMENTS for the cure of disease, each employing one or more of the Nine Great Natural Laws. These special treatments are numbered as follows, and cures are guaranteed whenever the specific directions are strictly obeyed. It must be remembered that no cure can be effected even by the most skilled and scientific physician, unless he uses one or more of Natures Great Laws, with or without medicine.

Special Treatment No. 1.—CATARRH. Cure guaranteed in every case.

Special Treatment No. 2.—LA GRIPPE. Its prevention and cure guaranteed in every case.

Special Treatment No. 3.—COLDS. The prevention and cure of colds in the head, chest and lungs guaranteed in every case.

Special Treatment No. 4. Cure of cold feet, cold hands or chilly surface of the body guaranteed in every case.

Special Treatment No. 5.—PNEUMONIA. Its prevention guaranteed in every case. Its cure not guaranteed.

Special Treatment No. 6.—THROAT AND BRONCHIAL TROUBLES. Cure guaranteed in every case.

Special Treatment No. 7.—CONSUMPTION. Cure guaranteed in nine cases out of every ten.

Special Treatment No. 8.—LIVER TROUBLES. Cure guaranteed in every case, including biliousness.

Special Treatment No. 9.—MALARIA. Cure guaranteed in every case, including chills and fever.

Special Treatment No. 10.—HEART DISEASE. Cure guaranteed in every case.

Special Treatment No. 11.—DYSPEPSIA. Cure guaranteed in every case.

Special Treatment No. 12.—Weak Stomach; Loss of appetite. Cure guaranteed in every case.

Special Treatment No. 13.—CONSTIPATION. Cure guaranteed in every case.

Special Treatment No. 14.—Dysentery; Bowel Complaint; Inflammation of the Bowels. Prevention guaranteed in every case.

Special Treatment No. 15.—KIDNEY TROUBLES. Cure guaranteed in every case.

Special Treatment No. 16.—BRIGHTS' DISEASE. Cure guaranteed in the majority of cases if not complicated.

Special Treatment No. 17.—DIABETES. Cure guaranteed in every case not complicated.

Special Treatment No. 18.—HEADACHES. Cure guaranteed in every case.

Special Treatment No. 19.—POOR BLOOD. Cure guaranteed in every case, including poor circulation of the blood.

Special Treatment No. 20.—SCROFULA. Cure guaranteed in every case.

Special Treatment No. 21.—NEURALGIA. Cure guaranteed in every case.

Special Treatment No. 22.—RHEUMATISM. Cure guaranteed in every case.

Special Treatment No. 23.—NERVOUSNESS. Cure guaranteed in every case.

Special Treatment No. 24.—NERVOUS PROSTRATION. Cure guaranteed in every case.

Special Treatment No. 25.—SLEEPLESSNESS. Cure guaranteed in every case.

Special Treatment No. 26.—IRRITABILITY. Cure guaranteed in every case.

Special Treatment No. 27.—GENERAL WEAKNESS, or Weariness. Cure guaranteed in every case.

Special Treatment No. 28.—MELANCHOLY or Despondency. Cure guaranteed in every case.

Special Treatment No. 29.—LOCAL WEAKNESS. Cure guaranteed in every case not complicated.

Special Treatment No 30.—ALCOHOLISM. Cure guaranteed in every case.

Special Treatment No. 31.—GOUT. Cure guaranteed in every case.

Special Treatment No. 32.—HEREDITARY DISEASES. Cure or retardation guaranteed in every case.

Special Treatment No. 33.—INSANITY. Development prevented; cure not guaranteed.

Special Treatment No. 34.—Tumors, Ulcers and Abscesses. Prevention guaranteed; and cure in most cases.

Special Treatment No. 35.—CANCER. Retardation and non-development guaranteed in every case; cure generally impossible.

Special Treatment No. 36.—Weak eyes and failing eyesight. Cure guaranteed in every case.

Special Treatment No. 37.—APOPLEXY. Prevention guaranteed in every case; cure not guaranteed.

Special Treatment No. 38.—SKIN DISEASES. Cure guaranteed in every case.

Special Treatment No. 39.—SCALP DISEASES. Cure guaranteed in every case.

Special Treatment No. 40.—COMPLEXION. The removal of pimples and blotches from the face (excepting freckles and warts) guaranteed in every case.

Special Treatment No. 41.—BALDNESS. Prevention guaranteed, but cure is generally impossible.

Special Treatment No. 42.—LEANNES. Cure guaranteed in every case when rules are strictly followed.

Special Treatment No. 43.—EXCESSIVE FATTY GROWTH. Cure guaranteed in every case when rules are strictly followed.

Special Treatment No. 44.—CHOLERA. Yellow Fever, Epidemics, and Contagious Diseases. Prevention guaranteed in every case.

Special Treatment No. 45.—Specific directions for restoring general good health, so that persons in Class Two may enter Class One.

Part Four of the Book of Complete Membership contains a full description of the Local Ralston Health Club, which you are invited to join; also the Charter, Preamble, Constitution and By-Laws of your Local Club; also the plans and purposes of the Longevity Club, known as the 200-Year Club; and the full process of passing to the 100th Degree.

The foregoing description conveys only a partial idea of the value and importance of this Book of Complete Membership.

It may be obtained by paying five dollars (with the Book of Inside Membership free) or by complying with the Second Condition hereinafter prescribed, or by taking the Fifth Degree as explained in Chapter 21. Adopt any one of these courses. If you obtain it under the Second Condition, as hereinafter prescribed in this chapter, it is necessary to copy and fill out the following

STATEMENT.

I hereby state that my Club Number as a General Member is.....; that I have obtained five recruits to this club, whose names, address and Club Numbers are as follows:

.....

I therefore desire the Book of Complete Membership.
My name and address are as follows:

.....

.....

[Enclose 10 cents in stamps for mailing.]

If you are already an Inside Member, state your Inside Number. If you are not, and desire that book free, add a request to the foregoing statement, as follows: "I also request the Book of Inside Membership free, and pledge my honor not to reveal its secrets."

Fourth division of this Chapter: CHARITY CONDITIONS.

As nearly all our General Members prefer to become "Progressive Ralstonites," the present chapter and its conditions will be superfluous. Yet for those who have no desire to become one of the moving potential influences of the world we append the following conditions. Before reading them please read the first two paragraphs of this chapter.

FIRST CONDITION.—If you are unable to spare the sum of one dollar in cash, you will be permitted to obtain one recruit to the General Membership of the Ralston Health Club; in which case we will send your recruit the book and admission to the Club for life; and present to you, without cost, the Book of Inside Membership and admission. This saves you one dollar.

SECOND CONDITION.—If you are unable to spare the sum of five dollars in cash, you will be permitted to obtain five recruits, to each of whom we will send book and membership: and present to you, without cost, the Book of Inside Membership, and the Book of Complete Membership and all the privileges described in connection therewith. This saves you the sum of five dollars; and you

are regarded as a Complete Member for life, but not as a Progressive Ralstonite.

If you wish to know how to obtain recruits, read chapter 21.

Fifth Division of this Chapter: INATTENTIONS; COMPLAINTS; HOW TO WRITE TO US.

We are always glad to hear from you. Write as often as you please. If you ask any question which is answered in any of the three books of the Health Club, we shall not always reply, as we think it is more to your advantage to hunt for the answers, and thereby gain the knowledge of many things which students always delight to find in their searches through books.

If your letter does not receive any attention it will be on account of one of six things: 1. You made it too long; 2. You forgot to enclose stamps for return postage; 3. You ask questions the answers to which you could easily find in the book; 4. You forgot to give your full address; 5. You did not fill out your statements properly; 6. You did not give us your Club Number. We must know your Club Number at all events, and your Inside Number, and Complete Number, if you have any.

We get many letters from persons who do give name of State; some forget their town. A man wrote us and signed his name and address "Ohio," no town. He got very angry at the delay. Another man did not sign his name at all, and blamed us for not sending his book.

An old lady who had dyspepsia wrote to us as follows: "After reading your book through carefully, I find that my dyspepsia is no better." We did not reply. She again wrote: "I read the book through once more, and very slowly this time, but I am not yet cured." We did not answer. Such letters are very common. We receive on

the average ten letters a day containing a family history, illegibly written ; and because we cannot find time to read and answer them the writers complain of neglect. Any Complete Member may expect answers, but our thousands of General Members who are constantly writing for information which is plainly and thoroughly supplied in the two books of Inside and Complete Membership, should be lenient with us for not answering them. It is for them and in answer to their questions that we publish books of such countless value.

Keep your Club Numbers in a little book, for instance, General Number,.....; Inside Number,.....; Complete Number,..... Write plainly the number, or numbers, in all your letters to us and to other members, and we can look you up in five seconds, know your constitution, temperament and general health. Record and keep the Club Numbers of as many other Ralstonites as possible. We will show you later on the great advantage of this.

LOCAL RALSTON CLUBS.

AND HOW TO ORGANIZE THEM.

We need Complete Members for the following purposes :

1. To represent us in their Counties.
2. To organize local clubs.
3. To discuss the great questions of Health.
4. To experiment with GLAME, with all its possibilities for building a new race of men and women.
5. To establish among their acquaintances an enthusiastic following of the Ralston doctrines.
6. To create a healthy public sentiment in the matter of food and habits.

The tendency of the times is decidedly against the mental and physical health of all classes of people. This ter-

rible rush and hurry can only end in a debilitated posterity.

The physical endowments of a past age are rapidly being lost.

The sordid desires of business men everywhere, stimulated by competition, have led to the universal adulteration of food, so that now to use the language of one of the greatest American physicians :

"It is a solemn and deplorable fact that every kind of food that can be adulterated is so mixed with foreign ingredients that the stomach is injured, constitutions are impaired and life is shortened. A strong uprising of the people is needed to protect themselves."

Let us have clean, honest, pure organizations in every county in this country. Let the members test their loyalty and zeal by seeking to spread the influence of these societies.

Speak to your neighbors, call on your acquaintances, mail our circulars to your friends, and write to them telling them of the wonderful merits of GLAME.

Ralstonites are denominated by Degrees.

LOCAL RALSTON CLUBS

are composed of persons who have become Complete Members, or hold the position of the 5th Degree, that is, have procured five members.

Any such person may join a Local Ralston Club. The advantages of belonging to such a club are the following:

1. It will be beneficial socially.
2. It will cost nothing, no matter how many years it continues.
3. It will save many dollars of doctors' bills, for no matter how long we retain perfect health, there comes a time, sooner or later, when disease attacks us.
4. It will eventually draw into its membership the most learned and scientific men and women of the country.

5. It will afford you many opportunities of obtaining advice, suggestions and help in your own needs.

6. It will enable each and all to experiment with the new life-principle, GLAME; for several persons working together develop it in great abundance, especially if each has developed it singly in private practice.

7. It will bring together all experiences from all the members.

As soon as a sufficient number of *Local Ralston Clubs* are organized to warrant it, the headquarters at Washington will publish a journal or periodical devoted exclusively to the interests of these clubs.

All 5th Degree members will now possess the second book, entitled "Full Membership, with Specific Cures." In addition to the specific cures, will be found a great deal of reading matter and explanations; and at the end the

CONSTITUTION AND BY-LAWS

to be used in forming *Local Ralston Clubs*, with full directions for organizing, initiating members, holding meetings, conducting experiments, and much other information.

The Ralston System is the only system that avoids unnecessary time and renders daily regime and practice easy. It is possible to live up to its doctrines.

CHAPTER TWENTY-ONE.

HOW TO TAKE DEGREES, AND BECOME PROGRESSIVE RALSTONITES.

It is said that every good deed done on earth is recorded in Heaven, where the act bears interest ; not so much for its greatness as for the heart's good intention that prompted it.

“Cast thy bread upon the waters and it shall return after many days.”

A simple act of kindness, however humble, redounds as gloriously to the credit of the doer, as the dying man's gift of millions. Rich men attempt to make peace with God by large charities ; but the sweet fragrance of a little act of kindness rises farther Heavenward than the smell of purse-bound gold. The smallnesses of life day by day grow into mountains that over top the piles of wealth, and sweep a larger horizon.

“Count that day lost whose low descending sun
Views at thy hand no worthy action done.”

Do a little good every day, and when night-fall comes the sweet satisfaction of “something achieved ” will rest like a crown of peace upon your brow, and follow you to a dreamless and hallowed sleep.

It is in such a spirit that we ask you to approach the solemn step that shall make you a Progressive Ralstonite. That step once taken, Life will open anew to you ; swinging wide its portals of Opportunity, that you may enter into a larger field of usefulness. Would you like to do good in the world ? Not openly and ostentatiously for

honor and fame, but quietly day by day adding a grain of sand to the mountain of Hope? Such is the opportunity now offered. It requires no money, no self-denial, and no labor; nothing but quiet loyalty to the great principles of the club to which you belong, and the ever present desire to make them known to others. We hold that these two elements are sufficient, and we call them *active loyalty*.

Will you be actively loyal?

We ask no money, no labor, no open efforts on your part; nothing but your ever present desire to make the great principles of health known to others. This is all, wherever we refer to *active loyalty*, remember what it means.

Now think of the revolution that must eventually be wrought in the world if each member of the Health Club is *actively loyal*. That desire to win others to your great doctrines will eventually develop into an *influence*; and one by one, like stars beginning to shine at night, your influences will blossom into results, and you will have won members into your club. Think, too, what a MORAL change will be wrought: *for all physiologists agree that ill health causes irritability, morbid nerves, defective moral natures, and more than nine-tenths of all the sin in the world.* The key of moral reform is turned by the hand of Health.

The Ralston Club can never die. It was wrought in inspiration, and its principles are Nature's richest laws, framed by an all-wise Creator solely and absolutely for man's happiness. Its plan of existence reaches far forward into a rapidly multiplying growth which no power of man can check. The many great names now enrolled upon its list, and the intense interest they take in spreading its influence and increasing its membership speak of a Higher Power working in the hearts of men and women to make the world better.

We can work together. Your share is light and consists of loyalty to your club and an ever present desire to make it known to others. Our share is to furnish the system of

degrees whereby you can rise from the first to the hundredth degree and all the while receive benefits commensurate with the results of your influence. We are pledged to make no financial profit from the club; and a computation would establish the fact that the original sum of one dollar from each member will hardly keep the club alive; while in return every member is privileged to receive free many expensive emoluments as the degrees are taken. Our officers also work without remuneration.

In order to become a Progressive Ralstonite you must make the GREAT PROMISE stated in this book, and send us the NOTICE of that fact. These are given you to copy in the present chapter, after you resolve to become a candidate for these degrees. Before doing so it is well to comply with the following preliminary considerations.

1. Read the present book through at least three times. New light comes from re-reading. In the olden days when books were few, people read the same work many times, and became wise in so doing; and hence arose the remark "Beware of the man of *one* book." A single reading can only be superficial.

2. Procure a Record Book; and in this keep the same record as you would if you were secretary of a society. In this book write the dates of all notices or letters sent to us or to members of the clubs. Collect names and numbers of all Ralston members for future reference. Remember that a number is never changed. When you are a 5th Degree member, and desire a pass-word, we will explain what these numbers mean, as they are a history in themselves. No two persons in the world can have the same number. In writing to us or to other members you should write your numbers on the page, and in receiving letters on which you find numbers you should record them in this book.

3. In your Record Book, which need not be large: (perhaps the blank leaves of this book will suffice): you should record all *failures* in obtaining recruits: the success

will be recorded and remembered by you. These failures are and should be numerous. As seen in your GREAT PROMISE you are not under any obligations to speak or do anything in the way of asking others to join the club. When you become a Progressive Ralstonite the only things required of you are: *Quiet loyalty to the great principles of health, and an ever present desire to make them known to others.* We hold and know that what is "an ever present desire" in one's life sooner or later becomes a fact. We drift as we think. MacMahon, a poor boy, was once told this law of evolution; he said "then I will keep in my mind an ever present desire to be Marshal of France." He succeeded.

4. You must not be discouraged by failure. There is a glory in a steadiness of purpose, unswerved and unbroken by failure. If at your first "Regular Meeting" you should report fifty failures and no successes, it would not surprise us. The *cynicism* of mankind is almost universal. The greatest philosopher and preacher of the last generation said: "The cynic puts all human actions into only two classes—openly bad and secretly bad. All virtue, and generosity, and disinterestedness, are merely the *appearance* of good; but selfish at the bottom. He holds that no man does a good thing except for profit. The effect of his conversation upon your feelings is to chill and sear them. His criticisms and innuendoes fall indiscriminately upon every lovely thing like frost upon the flowers."

5. To manage a cynic, you require a large amount of Personal Magnetism; and this is acquired from the book of the 10th Ralston Degree. If your feelings are dampened and your ardor cooled by the sneers of cynics, it is evidence of their superiority of influence over you. *Rise above the evil influence of others.*

6. The easiest way of spreading the influence of the Health Club is to have a few of our circulars on hand, and at every opportunity hand one to your friends. Every

letter you write inclose one, signed by you. If you have a friend who is critically sick and needs immediate care, recommend a physician. Do not fall into the stupid error that "faith" is to cure a sick person. It helps a physician. In immediate sickness, call in a physician, and prefer a Ralston physician, all other things being equal; as you will get well much sooner, and stand no chance of having your future health impaired by a wrong treatment. If you are a Ralstonite you will not get sick; if you are in class two when you join you will get well by following the special course laid out for you in the Book of Inside Membership and the Book of Complete Membership. You can also treat yourself and others, if ill from any of the causes named in chapter twenty. Whenever, therefore, you know of a person who is ill from any of the causes mentioned in the *special treatments* of the last chapter, call such person's attention to that chapter, show this book, recommend the club, and if the person does not become a General Member before your next "Regular Meeting," record a failure. Also regard as a failure every mention you make of the club to another, if that person does not join. We honor you in proportion to your failures; for they serve as tests of your endurance, your persistency of purpose and your strength of character. We will keep you supplied free of cost with Ralston circulars to use. Can you use fifty, or a hundred, or a thousand?

7. Send these circulars, if you desire, to all States in the Union, with your endorsement, if you can conscientiously endorse the cause. Call on the leading people of your locality; ask the clergymen to call a public meeting. Get four others who, with yourself, will organize a Local Ralston Health Club. Create a healthy public sentiment. Read what is said of *Local Ralston Health Clubs* at the end of chapter twenty. All these things are suggested to you, but you are under no obligation to do any of them. We believe it is far better to allow you to use your own judgment,

untrammelled by any obligatory promise. Do whatever your *loyalty* suggests. If you and one other person should be instrumental in calling a public meeting, and several recruits are secured, you will share them equally. One hundred General Members are easily obtained at a public meeting.

A SPEEDY WAY TO TAKE DEGREES.

8. If you do not wish to solicit new members, or in either case, it would be well to have a supply of General Membership Books always on hand. These cost only a dollar a piece, and sell at that price; so that you will not lose anything by keeping these books on hand. A strong point in favor of having a supply of books on hand is that you can get recruits more readily. *A person always wants a book right away!* Another advantage is,—you can take degrees *now*. Thus if you send for ONE GENERAL MEMBERSHIP BOOK with promise to try to get a member for it, you may take the *First Degree*.

If you send for FIVE GENERAL MEMBERSHIP BOOKS at one time, or FOUR after getting the FIRST, you will take the *Fifth Degree* and all its emoluments at once. If you send for ten books you may take the *10th Degree* at once; or for twenty books, the *20th Degree*; and for one hundred books the *100th Degree*. None of these books must be sold at less than one dollar each. We either give them away or sell them for one dollar, and you must do the same. If you have a supply of books on hand you may loan one; and a loan with us has always resulted in the borrower, after reading it, asking to be allowed to pay for it.

Every book so delivered to you will be a general membership and will have the usual club number on it. They will all be credited to your name, and will stand so to the end of time.

We come now to the important matter of the GREAT PROMISE. When you sign this you are a Progressive

Ralstonite, whether you take a Degree or not. The reason for asking a promise is that it is a help to you, an encouragement, a stimulus, a vanguard of success. "The die is cast", said Cæsar, and he *bound* himself to succeed. "I will burn the bridges behind me", said Napoleon, and he *bound* himself to victory. "Let's burn the boats" said Cortez, and he *bound* himself to conquer. So all through life the great deeds are part of the one first decisive step. Little minds waver; strong souls think well, act deliberately and act decisively. The following promise is made with the full knowledge that you will not at all times live up to it, but you are expected to "recover" from a breach of it. Thus if you lose interest you will regain it some day, and go on with the promise.

Do not copy or tear this promise out of the book, keep it here at all times. If the book wears out we will renew it freely, and give you the same club number. Sign the great promise in ink in this Book of General Membership.

THE GREAT PROMISE.

I, the undersigned, hereby state that I am desirous of becoming a Progressive Ralstonite, both for the sake of doing some good in the world by helping to spread the doctrines of perfect health; and for the sake of the advantages and emoluments arising from the various Degrees open to me. Therefore I make the following promise to myself, and I appeal to my better judgment and persistency of purpose to keep the same. I promise that,—

1.—I will at my convenience in the near future read the present book at least twice; and will adopt such of its doctrines as I am able to observe; and will believe in and advocate the Four Cardinal Points of Health, as far as they seem reasonable and practicable.

2.—I will remain loyal to the great principles of health and have an ever present desire to make them known to others.

3.—I will record either in the blank pages of this book, or in a special record book, my General Membership Number, also the Inside and Complete Numbers if I shall have them. I will further record the Club Numbers of all recruits procured through my influence; and I will make a collection from time to time of the Club Numbers of other members of whom I may hear, in order to unite more firmly the individual parts of this great organization.

4.—If in endeavoring to spread the usefulness of this club I shall meet with many failures I will not be discouraged thereby, and if at any time I shall grow careless or neglect to keep the provisions of this promise I will not utterly abandon it on account of said breach.

5.—I will attend the regular monthly meeting of the General Club in the manner described hereinafter, and at such monthly meeting I will make a report of my failures and successes for that month, always mentioning my own Club Number and those of my recruits.

6.—If, in order to immediately take degrees and receive the emoluments, I shall procure a supply of General Membership Books before procuring members for them, I will nevertheless as faithfully endeavor to obtain members as though I had not received the books in advance, and as fast as I obtain members for the books I will report to Martyn College, Washington, D. C., the name, full address and Club Number of each member.

[Signed.].....

General Number.....

Inside Number.....

Date..... Complete Number.....

As soon as you have signed the foregoing promise you become at once a Progressive Ralstonite whether you

obtain any recruits or not. You should immediately send us the following

NOTICE

To the Martyn College, Washington, D. C. You are hereby notified that I have this day of 189... signed the GREAT PROMISE and I desire to be recorded by you as a Progressive Ralstonite. I will endeavor during my life to maintain in myself and encourage in others the important doctrines of Health and Happiness.

[Signed].....

General Number.....

This notice should be copied and signed by the member, which copy must be forwarded to us. Do not under any circumstances tear any part of the leaf from the book.

REGULAR MONTHLY MEETING OF THE GENERAL CLUB.

Attending the monthly meeting is both a pleasure and a profit to every progressive member. If you belong to a club you naturally expect to be present at its meetings, and once a month is not by any means a too frequent draft upon your attentions. The General Club extends over the entire world. You would be surprised to know that the Ra'ston Health Club has members in every country and under every government on the face of the globe; yet such is the case, and our members even in Asia, Africa, Australia, and the Oceanic Islands join with those of Europe and America in attending our monthly meetings. It would be inconvenient for you to come to Washington, the Capital City of the capital nation of the world, and therefore we arrange for you to attend the regular monthly meeting of the General Club by sitting down in your own

home, in the bosom of your family, and conferring with us by mail. This meeting is announced the world over to be held on the fourth day of each month, and we respectfully request you to attend the meeting at the same time. With you will be many personages of high official rank and title, many others of foremost position on the Role of Fame, who regard the Ralston Health Club as the most prolific agency for the accomplishment of good in the world, and who are quietly, unostentatiously, but with intense interest, working for the spread of these great doctrines of health. The great broad minds and hearts of the noblest men and women of to-day are wedded to this movement; *they* are the promptest of all our members in their reports. Will *you* be of this company? Write to us no matter whether you have anything to say or not. You can always say at least: "I hereby desire to have you record my attendance at the regular monthly meeting of the General Club."

ATTENDING THE CLUB.

It is the duty of each progressive member of the Ralston Health Club to attend the monthly meetings; and this duty should be impressed upon all who are interested in their own welfare and in the good of others.

The process of attending a monthly meeting is as follows:

1. On the fourth day of each month write to Martyn College, Washington, D. C.
2. State your club number or numbers.
3. State your degree.
4. State the club numbers of your recruits.
5. State failures during past month.
6. Remarks.

A MEMBER IN GOOD STANDING.

We are often called upon to state if a certain person is a member of the Ralston Health Club in good standing.

We measure the standing of each member by the faithfulness of his monthly reports to us, which are regarded as "attendance at the club." A report is due from you on the fourth day of next month. If you "attend club," that is send in your report, you are credited with an "attendance mark." If you fail to do so, we wait until the fifteenth day and then, if you have still made no report, we place a black mark of "non-attendance" against your name. From these, in a few months, your "standing" as a faithful member will be estimated in percentage. Thus if you have never missed a monthly meeting your standing will be 100 per cent., or perfect.

To be a member in good standing is valuable to you; and its importance may be seen whenever you are ill or in distress, and need aid and guidance to health and better circumstances. The Ralston Health Club is weaving a network of influence in every part of the world, the power of which is even now being felt for the good of mankind. We ask only good men and women, with good motives, to join us in this grand reform; and we wish to hear from them every month. Pause for a moment and think of the vast numbers of persons of every rank in life, who write to us on the fourth day of each month. It is said that when many earnest souls unite in one wish it cannot be denied them; and we therefore have hope in our deathless club; for whose instrumentality in bringing health and happiness to each and all of us, many thousands upon thousands of earnest souls unite in one inspired wish on the

FOURTH DAY OF EVERY MONTH.

In encouraging a person to join the Health Club always state frankly and clearly, as we do in our circulars, that there are three memberships—General, Inside and Complete; that the full cost is six dollars if cash is paid, but that the General Membership may be had for one dollar, and that the payment of the further sum may be avoided under special privileges offered by the Club.

We come now to a description of the Progressive Course provided for those who have signed the GREAT PROMISE. As good health depends upon an even balance of the three great divisions of our nature,—the physical, the mental, and the emotional,—we have provided just such a course of training as would best develop and strengthen these; and the philosophical course, with which the degrees end, will prove a life long blessing to those who wish to investigate, to solve and to enter into the mysteries of “OUR EXISTENCES.” However you will be just as good a Ralstonite if you go no further than the *Fifth Degree*.

THE FULL PROGRESSIVE COURSE.

Herein we give a description of the steps taken by a Progressive Ralstonite, commencing at the 1st Degree and reaching to the highest honors attainable; together with the emoluments.

On reaching the *First Degree* the Book of Inside Membership may be claimed by the member.

Four Degrees thereafter the Book of Complete Membership may be claimed, together with the right to attend all Local Clubs without charge. The member is now a full and complete Ralstonite, and is entitled to recognition as such by every Fifth Degree member or Local Club in any part of the world. A pass word and passport will be furnished to all who wish to travel or move to another community. While no obligation is placed upon any member, it has nevertheless been a pleasure to all Fifth Degree members to extend mutual sympathy and cordial greeting upon recognizing one another. For this reason it is well to know the club numbers of many members; and to wear the 5th Degree token, which consists of a star, having five points, one for each degree, and on one side the inscription: R. H. C. 5th Degree; and on the other your name and club numbers, which will be three,—General, Inside and Complete. This token must not be wider than

one inch from point to point, and may be of silver or gold. Any jeweler will make you one at very slight cost.

The *Fifth Degree* may be taken outright instead of being taken in the order described; and it is better to do so.

Next comes the *Tenth Degree* and the emolument consists of an excellent book specially prepared to impart that course of training which should follow the Health Club exercises. We have constantly referred to *Magnetism* as the highest species of actual life in the body, and it is often necessary to generate magnetism in order to develop GLAME. Many physicians order magnetism as a course of treatment for patients; and medical concerns are selling apparatus at \$25 for weakly persons who need magnetism. We all need magnetism; but no real good ever came of it in a de-organized form. Like oxygen it must come into the system naturally. Therefore we say avoid all mechanical and chemical electricity and magnetism; save expense; generate this great vital power in your own body naturally and by Nature's own methods. Take the *Tenth Degree*; and claim as a reward a full course of training in the grandest health system ever invented to generate electricity. Write to us for the book entitled "Mechanics of Personal Magnetism." It is now in its Fifth Edition, and physicians and scientists declare it to be the most wonderful book of the century. You may now procure as a token a ten pointed star, with inscription as before, except as to the number of Degree.

The *Twentieth Degree* next brings you as an emolument the book which contains the source of true cheerfulness and solid happiness, "*The One Hundred Points of Character*," referred to in chapter nineteen of Health Club. Please read that chapter for information as to its usefulness. The token should contain twenty stars.

The last and highest rank is the *One Hundredth Degree*; and the emolument consists of the course in Philosophy entitled "OUR EXISTENCES." This is issued in one

immense book of extraordinary size in one hundred divisions. It is a book of training, of study, of adoption and absorption; culminating in graduation, Diploma and Title of Ph. D. or Doctor of Philosophy, conferred by the Shaftesbury College of Washington, D. C., an institution chartered by the United States. The books on "Magnetism" explain this course more fully than we can in the space we have to devote to it here; and these books should be very carefully examined. But to describe it very briefly we will say "Our Existences" is in three great parts and one hundred divisions: answering the 100 Problems of Existence. 1st Part—Our Past Existences. 2nd Part—Our Present Existences. 3rd Part—Our Future Existences. In the first division there are provable answers to the three great problems of the past. In the second division there are provable answers to the Ninety Great Problems of our earthly life. In the third division there are provable answers to the seven great problems of "Our Future Existences."

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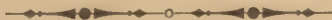
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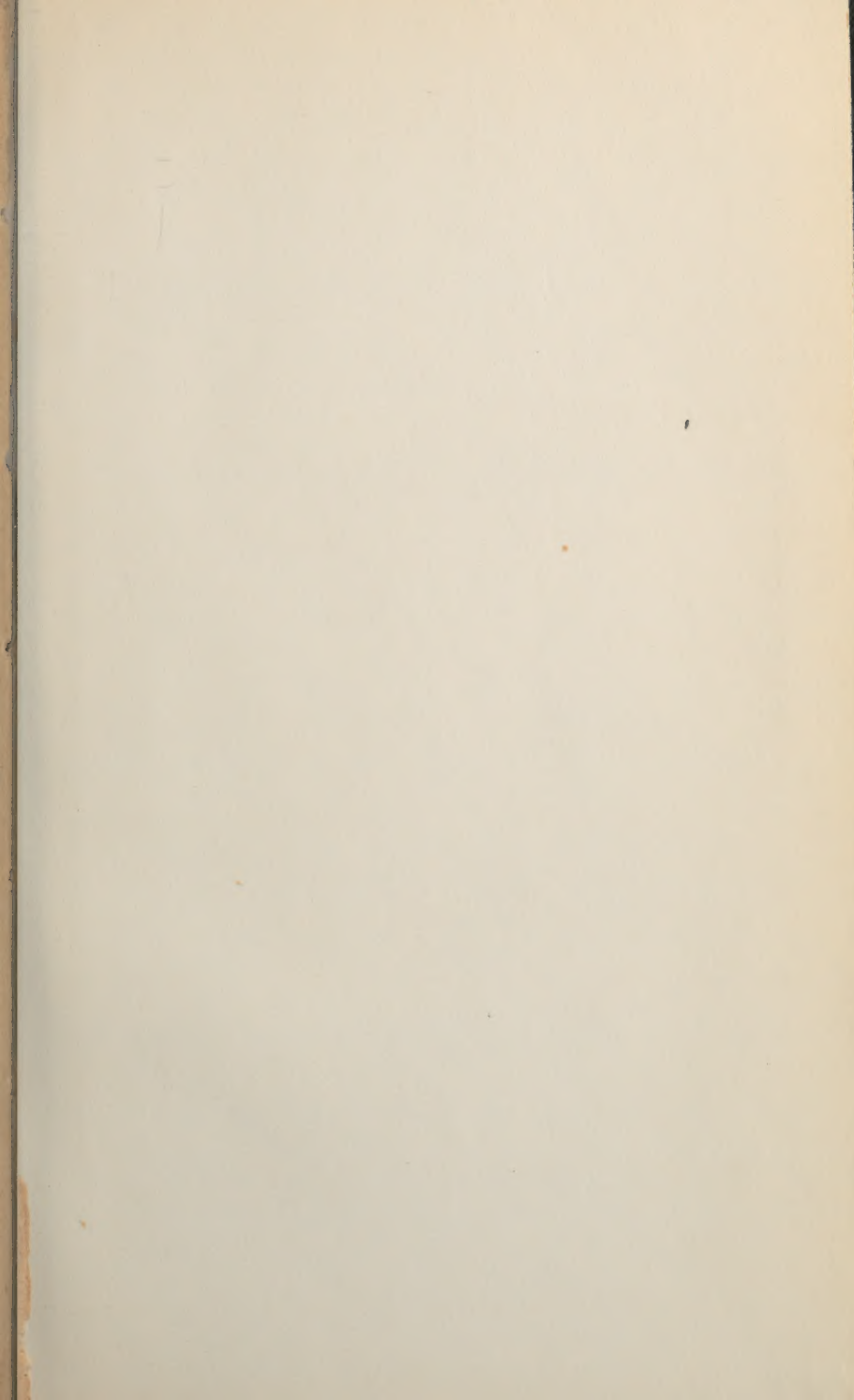
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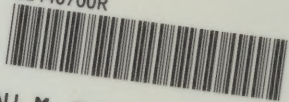




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